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The Churchman.

REV. WILLIAM WALTON, A.M., EDITOR.

"The Church of the Living God, the Pillar and Ground of the Truth."

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NEW-YORK, SATURDAY, JULY 5, 1851

AT NO. 12 JOHN-STREET

Daily Public Worship.

☞ PUBLIC WORSHIP Is celebrated every week-day, in this city, and Brooklyn, as follows:

In TRINITY CHURCH, ... At 9 A. M. and 3 P.M
" ST. LUKE'S CHURCH, 8 " " 5 "
" CHURCH OF THE ANNUNCIATION, 8 "
" CHURCH OF THE HOLY COMMUNION 8 " " 6 "
Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7.
" EMMANUEL CHURCH, . . . 8 A. M. and on Fridays and Holy Days, . . . 6 P. M:
" CHURCH OF THE HOLY APOSTLES, . 9 "
CHURCH OF THE TRANSFIGURATION, 8 " " 6 "
And, on Saints' Days, a Lecture after Evening Prayer.
" GRACE CHURCH BROOKLYN HEIGHTS, 6 " 6 "
On Fridays, Evening Prayer with Lecture at 8 "

Calendar for July.

6. Third Sunday after Trinity.
13. Fourth Sunday after Trinity.
20. Fifth Sunday after Trinity.
25. St. James, the Apostle.
27. Sixth Sunday after Trinity.

AUGUST.

3. Seventh Sunday after Trinity.
10. Eighth Sunday after Trinity.
17. Ninth Sunday after Trinity.
24. Tenth Sunday after Trinity, St. Bartholomew the Apostle.
31. Eleventh Sunday after Trinity.

Poetry.

For the Churchman.

Charity.

1st Corinthians, 13th chap.

BY ALLEN LEE BOURS.

Though I with angel's tongue should speak,
And be both lowly, just and meek,
And have such faith that I could make
The hugest mountains move and quake;
And have not Charity, alas!
I am but as a sounding brass.

Though I in mysteries be learned,
And give my body to be burned,
And all my goods to feed the poor,
And trials patiently endure,
And not in Charity abound
I am but a cymbal's sound.

Charity suff'reth long, is kind,
Of teachable and humble mind,
Vaunts not itself, it envieth not,
Behaveth seemly, doubteth nought,
Is not puffed up, seeks not her own,
Not soon provoked offendeth none,

Beareth, believeth, hopeth all,
Endureth, and shall never fail;
Knowledge shall vanish, tongues shall cease,
But Charity shall still increase;
And of Faith, Hope and Charity—
Ever be greatest of the three.

Who are the Rich?

Who are the rich? The favored few.
  Whose hands their dazzling treasures hold,
With luxury deck their halls, and strew
  Their paths with gold?

No! for their wealth, so proudly got,
  Is borrowed all—the fatal bond
May grant it to the grave, but not
  An hour beyond.

They are the rich whose treasures lie
  In hearts, not hands—in heaven, not here;
Whose ways are marked by pity's sigh,
  And mercy's tear.

No borrowed wealth, no failing store,
  These treasures of the soul remain
Its own; and, when to live is o'er,
  To die is gain.

Who are the poor? The humble race
  Who dwell where luxury never shone,
Perchance without one friendly face,
  Save God's alone?

No! for the meek and lowly mind,
  Still following where its Saviour trod,
Though poor in all things else, may find
  The peace of God.

They are the poor, who, rich in gold,
  Confiding in that faithless store,
Or tremble for the wealth they hold,
  Or thirst for more.

Whose hands are fettered by its touch,
  Whose lips no generous duty plead;
Go, mourn their poverty, for such
  Are poor indeed!

—*London Inquirer.*

Selected Matter.

A Letter

To the Rev. CLEMENT BUTLER, D.D., Rector of Trinity Church, Washington, D. C., in review of "Old Truths and New Errors," by a Presbyter of the Diocese. Baltimore: D. Brunner, Charles-street, 1851.

(*Concluded.*)

You call the doctrine of the Apostolic succession, an addition to the Church's teaching With the greatest deference to your better judgment, it seems to me that there is some confusion in this part of your argument. For instance, you say on page 34, "that the fact of an unbroken succession of Bishops, is no where asserted in our standards;" it is not declared that in succession, *without break in the chain*, from the Apostles' day, Bishop has transmitted to Bishop his office, down to the present time. True it is, you state "that this is neither asserted or denied." And yet you deem it incapable of proof, and so pronounce. On page 35, you state that it is indeed true that "we have a ministry of Bishops, Priests and Deacons, which has reached us in *succession from the Apostles*, and *was by them established*."

I confess that I cannot reconcile these two statements with each other, or with the standards of the Church.

In one and the same breath, you maintain that a succession without any break in the chain from the Apostles' time, is incapable of proof; and yet that such succession of the ministry of Bishops, as "was by them established!" we actually have. If incapable of proof, how so?—What sort of succession is taught by the Church, or possessed by her, if not an actual tactual succession, which you reject?—How can we have a ministry of Bishops which has reached us in succession from the Apostles, and was by them established, as you in so many words affirm, without such a succession, as you are pleased to call actual and tactual?

Why, the very Divine authority of our ministry must depend upon it. Could it be shown that there were three orders in the ministry we now possess, it would not prove that ours was the Apostolic ministry, without we received it from age to age, intact and perfect. The succession, to be worth anything, must be real, not a fiction. One break in the chain would be fatal. One link missing, and we should be cast out upon a shoreless ocean, with no ministry of Apostolic origin, and no proof that ours was otherwise Divinely attested You need not that I remind you of a ministry of three orders, but which, lacking the Apostolic succession, our Church always ordains before it is allowed to serve at our altar. I have endeavored to deal fairly with this branch of your argument, and the result is, for the reasons stated, my firm and honest conviction, that your two statements are irreconcileable, and that you are at variance with yourself.

You say, still further on, that you "do most unequivocally deny that it is the doctrine of our Church that Bishops have succeeded to the *office* of the Apostles," and from the nature of the reasons assigned for this denial, it will be seen that in your judgment the Apostolic office was incapable of descent, purely personal, and never designed to be perpetuated. Your reasons I shall examine seriatim. 1st. "Bishops are not called Apostles, neither in the preface nor in any of the ordination services." I answer our dispute is about things, not names. 2d. "We remark that only once is the term ministers of Apostolic succession used in the Book of Common Prayer. In that instance, so far from being applied to Bishops as the successors of the Apostles in their office, it is applied to presbyters,"&c. I answer, that this does not militate in the least against the doctrine for which we contend. It, on the contrary, sustains it. Both the language and the idea were borrowed from the Primitive Church, and every body knows that they were perfectly familiar with the doctrine against which you contend. If applied to the less, it may be much more appropriately applied to the greater. 3d. "The Apostles could have no successors to their office, because the office was peculiar, and in its nature temporary." With your leave, my dear brother, this is a clear *petitio principii*. That the office of the Apostles was peculiar and temporary, cannot be assumed by you without proof, and then urged in proof of something else. This mode of argument, I am sure you will agree with me, is not quite logical. 4th. You say, it "will be found that what constituted them Apostles was the fact that they were chosen directly by our Lord, that they were designated eye witnesses of the Resurrection," etc. As you neither point out the method by which this will be found, nor sustain the assertion, by either argument or fact, I may save myself the trouble of responding to the reason. Your 5th and 6th, I shall submit, without argument, to the intelligence of the public.

Allow me now to ask, why the Apostolic office should be deemed incapable of transmission by descent? What is there to show that it was designed to be merely personal and temporary? I propound these questions the more confidently, because I am satisfied that upon investigation, it will be found that so far from being incapable of being transmitted as you imagine, it was upon its very face designed to be perpetuated and not intended to expire with its first chosen depositories. In St. Matthew, xxviii. 18, 19, we have the great Apostolic commission, expressed in language perfectly free from ambiguity, as it fell from the lips of the ascending Saviour. It was delivered at a moment of thrilling interest, when the Bishop of souls was about to leave bodily His Diocese, the world, in charge of those who under Him should feed it with food convenient, and rule it with godly discipline—"All power is given unto me in heaven and earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even to the end of the world." It was to the Eleven that these words were spoken by our Lord. There is much significance and emphasis in the words that preceded his gift of authority and grace—"All power is given unto me in heaven and earth." He was just sending forth Apostles to rule in and govern and feed His Church; and He recalls to their recollection the fact that, in so doing, He was but exercising the unlimited power vested in Him as the Head of the Church. "Go ye therefore, and teach all nations, baptizing them, etc., and, lo, I am with you alway, even to the end of the world." Here is a gift of power not personal, but from the very nature of the promise that accompanied it, designed to be perpetuated. The Apostles soon died; and, of course, the pledged presence of the Lord Jesus with them in the execution of their great Apostolic commission, could be realized but by those to whom they should entrust the same high and dreadful function. There is, also, a pregnant significance in those other words, "as my Father sent me, so send I you." Our Saviour was sent with power to commission and send others; and *so with like power to perpetuate*; did he send forth the Twelve. May I not then sum up all in the language of the admirable Bishops Potter and Taylor, and say, "that the offices Apostolic consisted in preaching the Gospel, administering the Sacraments, maintaining the order and discipline, peace and unity." True it is, there were some things extraordinary which belonged to the Apostles, viz., immediate mission and miraculous operation. But these were rather qualifications that the better fitted them for the office. They were not even exclusively Apostolic privileges. The Apostolate was called a Bishopric. The ordinary Apostolic offices were of standing use, as needful now as when St. Paul and St. Peter moved among men. And these have been perpetuated, transmitted to our day, to be handed down to the latest generation.

I will not insult your patristic lore, by attempting to prove that the idea of the actual transmission of the ordinary powers of the Apostolate to the Bishops, is the one reigning idea of primitive times, held by all the Fathers, and taught boldly and without reserve. It is no novelty now. It is indeed an old, time-honored truth, hoary with the dew of eighteen approving centuries. And it only remains now for me to show that our branch of the reformed church held it and revered it, as all other customs and practices of the one Church Catholic of Christ from the beginning. The power of ordination, one of the most important of the functions apostolic, the perpetuation of the ministry from age to age unto the end, is expressly, by the Book of Common Prayer, vested in the Bishops. And when we look at the consecration offices, and find that the portions of the Gospel read, were those used in the bestowment of the Apostolic commission; where in the address of the presiding Bishop, we find an express allusion to our Saviour's own example, when He chose and sent forth the Twelve, and also to the appointment of one to fill up the vacancy occasioned by the apostacy of Judas, we are, it seems to me, abundantly justified in supposing that our Church designed in the consecration of Bishops to perpetuate the office Apostolic. And this supposition is strengthened and supported by the additional fact, that in the preface to the Ordinal reference is made to ancient authors, as well as in the statute of Parliament which authorized the first Prayer Book of Edward VI. The learned Dr. Barrow, is not, I think, if thoroughly examined, on your side; but if he were, his opinion is not authority that would weigh down Bishops Taylor, Potter, and Seabury, and Mr. Leslie, with the vast array of learning and argument they urge in defence of their opinion.

I deeply regret, that you should have called to your aid, in so grave a discussion, appeals to the prejudices of men; and employed those powers of eloquence with which you are endowed, in such strong denunciations of what you are pleased to consider the prevailing habit of this age, viz., that of bowing down before the exclusive governmental and priestly power of Bishops If there be in our holy communion any echoes of Romish arrogance and despotism, they are as little to my taste as your own. I abjure everything that is truly distinctive of the Church of Rome. I protest, as strongly as you do, against her gross and enormous usurpations of power over the rights and prerogatives of the Church of God, and corruptions of the faith. I desire to see no growing conformity to her or any of her ways. I enter my protest with you against all Romanizing tendencies, come from what quarter they may. The Prayer Book, as it is, unaltered, received in its plain natural sense, is the summary of the Faith as I hold it. The Romish doctrine of transubstantiation, confession, supremacy, purgatory, idolatrous worship of the Virgin and tradition, I eschew from the bottom of my heart. Her *opus operatum* efficacy of the Sacraments I abjure. But still I am unwilling, that she should take such doctrines as the Apostolic succession, and appropriate them to herself exclusively. The war upon the Bishops, my dear Brother, is as you well know, the war that Rome first waged; and I do exceedingly regret, that you should wield so eagerly a weapon of her forging. If there be any Romanizers in our midst, any who are not loyal to our pure Reformed Episcopal Church, they have none of my sympathy or support. But still, in these evil times, when the good of many is evil spoken of, I am admonished to guard against a suspicion of their honesty, or an impeachment of their orthodoxy, until I behold unequivocal signs of their guilt. I have yet to learn that Rome is to be met and vanquished by attempts to mingle up with her corruptions of the Faith, such doctrines as the Apostolic succession; or by the efforts to excite the prejudices of our people against the Bishops of the Church. Is there no danger, think you, of unsettling the confidence, which the children of the Church are wont to repose in her Apostolic order, primitive practice, and scriptural doctrine; of diminishing the ardor of their attachment for her, and leading them to wander they know and care not whither?

I have been accustomed to suppose that there was a mighty and controlling moral influence in the conviction, that the Church of our fathers is the Church of the Apostles, and that those who now watch by the golden candlesticks, are of that long line of illustrious Bishops, who first unfurled the blood-stained banner to the eye of the world, and have ever since borne it aloft in the power of the all-pervading Presence, pledged in the first great commission, that bade them go forth with the all-conquering cross, until it should wave triumphantly in every land. I have had my soul kindled into holy awe and enthusiasm by the belief that our footsteps are in the path that was marked by the foot-prints of those who had gone before us; and that our power to minister, unworthy though we be, and but slimly furnished, is of God, through the medium of the Apostolate. And I am confident that hundreds and thousands partake of the mighty and controlling influence of this same conviction and belief. Will you help forward the cause of truth and the Church by exerting all the powers of your eloquence to persuade men that this conviction is a mere chimera, a dream of the fancy, or at all events a thing unproved and incapable of proof? You know that in our day there is a strong and powerful tendency to think that one thing is as good as another, provided a man has, what is popularly called, faith in Christ; and may you not unconsciously administer food to this diseased state of society by indulging in the peculiar strain of remark, which has characterized to a great extent the recent productions of your pen? You do not go far enough to satisfy the claims of dissent; claims which in my humble judgment, upon any other theory than the one I advocate, are both just and reasonable. But you leave grounds for surprise that you do not.

In your zeal to rebuke sentimental Deacons for their excessive veneration for the Episcopate, is there no danger that your kindling indignation may betray you into the use of language, which would shock and grieve, were they now on the earth, those ancient giants, whose burning eloquence and stupendous intellects have handed down to the veneration, and love, and confidence of all after ages, this very successorship to the Apostles? May they not be heard to cry out against the theology that would persuade men now, that the Apostolic claim of Bishops is a modern error, or an unauthorized Romish usurpation?

I have written freely, and with the earnestness becoming one, who believes himself to be contending for sacred and time-honored truths; but I trust not in violation of the golden law of love Bitterness of spirit, the bane of so much of the controversy of the present day, I have endeavored to avoid; and if in any thing I have offended, I here declare that nothing was more foreign from either my wish or intention. I respect honest differences of opinion; and freely extend the charity to others of which in many things, I am conscious, I stand so much in need myself That I have not written before, is attributable to the fact that your work fell into my hands for the first time, a few weeks ago.

Yours truly, * * *

From the Gospel Messenger.

The Episcopacy of the Lutheran Church in Sweden.

There appeared in "the Lutheran Standard," of April 23d, an article headed "The Episcopacy of the Lutheran Church in Sweden," together with a reply of Rev. Mr. Esbjorn, to an article written by me in reference to certain remarks, made by him and other Lutheran ministers of this country, as to the organization of a Swedish Church here in this city, in communion with the Prot. Epis. Church. I should, for my part, have left the controversy here, were it not that I desire to acknowledge a mistake made by me, of which Rev. Mr. E. and "the Standard" take considerable advantage—a mistake, however, which does not in the slightest degree affect the truth of the assertion made by me with such "*amazing assurance*," in regard to the Episcopacy of the Swedish Church. I asserted, and do still assert, that the Swedish Church acknowledges Episcopacy to be a Divine institution. In proof of this I referred, and do still refer, to the Decree of the Council of Upsala, A. D. 1593, as well as to the Constitution, Canons,—or the Church-law, as Mr. E. calls them—and the Liturgy of the Swedish Church. The two last mentioned authorities, Mr. E. admits, give some "*regulations about ordinations by Bishops*." But he says "*the Church uses her Christian liberty about such indifferent things, but she never said that they are essential to the integrity of the true Church.*" Before I pass on to other matters, I may ask, where does the Swedish Church say that these things are indifferent or not essential to the integrity of the true Church? She has made these regulations in her "Church-law" and in her Liturgy, without any farther comment, which can lead us to believe that she holds a different opinion.

Now for the Decree of the Council of Upsala. This Mr. E. at first denies to be a Symbolum of the Swedish Church, but he finally seems to admit it as such, in his triumphant joy at not finding therein those words, which had been quoted by me in proof of my assertion. He is right so far. Those words which I quoted as being from the Decree of the Council of Upsala, A. D. 1593, are not verbally to be found in that Decree.—Now I have not at hand the Symbolical books of the Church in Sweden, but still I feel sure and am ready to prove by an authority which I suppose Mr. E. will not reject, that I do not make a mistake, when I affirm that the said Decree nevertheless *in substance* acknowledges the thing by me asserted, and that it does so, although indirectly, in the very same words which I quoted. The Decree of the Council of Upsala confirms and in every respect approves of the Church ordinance, adopted at a preceding Council of the Swedish Church at Upsala, A. D. 1572. In this *Ordnantia ecclesiæ*, which is the first ecclesiastical law of the Swedish Church, the very words are to be found, which I, by a mistake, quoted as literally expressed in the Decree of A. D. 1593. I am not a clergyman ordained by the Church of Sweden, neither have I come into this foreign country to build up a sort of separated branch of the Swedish Church in opposition to the Catholic Church of God in this, my adopted home. I may, therefore, be excused for not having the volume, which contains all the various statutes, symbolical books, &c., concerning the doctrine and organization of the Lutheran society in general, and the Swedish Church in particular; nor have I been so happy as Mr. E., accidentally to find here, on the wild prairies of the West, a copy of that volume. However, as he requests me "to tell the Christian public from whence I have taken that marvellous passage," which he seems to admit certainly would prove the truth of the allegation I have made, if it were really expressed by the Church of Sweden—I am ready to do so. The present Archbishop of Sweden is, I suppose, an authority which Mr. E. will not dispute, not number among "*prepossessed authors*." He is certainly not the man who will go very strongly for the principle always acknowledged in the Christian Church: *nulla ecclesia sine Episcopo*. Nevertheless, in writing to me, he, by the standards of his own Church, proves the very thing from which he himself is rather disposed to dissent. I will quote his letter, the identity of which Mr. E., or any other interested in the matter, has full liberty to ascertain, by calling upon me at the parsonage of the Swedish and Norwegian Prot. Epis. Church, in Chicago. I will quote him entirely and verbally upon this point, although in fact his private views may differ somewhat from the tenets of his Church. He writes to me in a letter, dated Upsala, June 19th, 1844*: "While the 39 Articles in regard to the organization of the Church, admit of a difference between Episcopi, Presbyteri, and Diaconi, arising from a distinct (especial) ordination, (Art. 32, 36,) and seems disposed in a Divine institution to find the cause as well for this distinction as for the absolute necessity of the Episcopal office, because the holders of this office represent the Apostles' place within the Church, and without which the Church would have lost her truth (identity); the Swedish Church, on the contrary, presumes that, at first in Christendom there was no distinction between Bishops and other Priests, but that this distinction originated at a later time as a statute of order, *although certainly by a Divine direction*. The Decree of the Council of Upsala, to wit, approves of the Church Ordinance, *adopted and affirmed* it 1572. This ordinance declares (Fol. lxxiv, lxxv.) that afterwards '*they retained the name of Priest, who had the care merely of one parish; but to those who received authority over several parishes, together with their Pastors and ministers, was given the name of Episcopus.*' '*As this order was very useful, and no doubt proceeded from God the Holy Ghost, the giver of all good gifts, it was also universally over the whole of Christendom approved and received, and has thus always been observed, and farthermore, as long as the world stands shall be observed.*'" These last passages in italic are quoted by the Archbishop from the Decree of A. D. 1572. To this he adds the following remark of his own: "*with these principles*, which do not deny a true Christian character even to such societies as do not have Episcopacy, the Swedish Church has distinguished herself by a greater toleration and true catholicity."

Now, Mr. Editor, I think this is sufficient for my purpose. It says at least *something* "on the origin, even the *Divine origin* "of Episcopacy," and perhaps if we could read it together with its context, it would say more; and it says considerable also as to the time "how long this institution will last." I leave the most Rev. writer to defend his own inconsistency in at first alleging in *his own words* that the Swedish Church believes that in the early times of Christendom, there was no distinction between Bishops and other Priests*, but that this distinction was afterwards introduced as a statute of order, *although certainly*, as he acknowledges, *by a Divine direction*, (I might as well have translated it *by a Divine appointment*,)—and then again in *the words of the Church*, saying that this order *was very useful and no doubt proceeded from God the Holy Ghost.* I leave it also to Rev. Mr. E. to defend the inconsistency, if any be, of his own Church, for I am very well aware of the allegations made in the articles of Smalkald, which is also a Symbolum of the Swedish Church. But only one or two questions. Whereas the Swedish Church acknowledges this *very useful* distinction in the ministry to have proceeded from God the Holy Ghost, must it not be said, that she admits of it as a *Divine institution*? and am I wrong in my assertion that she does so? and is it not very bold of Rev. Mr. E. to declare a thing to be *indifferent*, which the Church, of which he is a minister, professes to be very useful and directed by God the Holy Ghost? And, again, if it did proceed from God the Holy Ghost, and is accordingly at least a *Divine direction*, as the Archbishop says, when did it proceed? when was it directed or appointed? I have not heard, neither does the Swedish Church speak of any late effusion of the Holy Ghost, that has given the Church and her rulers right to make a change in her original and primitive organization. Perhaps Mr. E. can tell us something about this matter.

In farther support of the assertions I have made, I again refer, as I did in my first reply to Mr. E., and on various other occasions, to the Constitution and Canons of the Swedish Church, to the letter of King Gustavus I., in some respect the reformer of the Church in his country, and to the Liturgies of the Church, all speaking plainly upon this subject, and *nowhere intimating a parity in the ministry of the Church.* If she did, then, in the name of common sense, why the new solemn consecration of a Priest into the Episcopal office? If the Church did not consider it a higher order in the ministry, it seems that a mere appointment by the King or some such arrangement, would be sufficient; for instance, as the authorities in other Lutheran Societies, appoint their superintendents. But now, as it stands, would not all these solemn, pompous ceremonies, the covering with the mitre, the delivery of the Shepherds-staff, &c., by which a Presbyter in the Swedish Church is, by the laying on of hands of the Archbishop and other Bishops, consecrated to the Episcopate,—would not all this, I say, be a pefect mockery and absurdity, did not the Church consider the Episcopal Office, by a Divine institution, to be a higher order in the ministry, and, therefore, require a new ordination and consecration? And how will Mr. E. prove that this Church, *as a Church*, does consider any other ministerial ordination valid, than that which is given by the hands of a Bishop?—It is of no use, in this matter, to refer to the opinions of individuals. The voice of the Church ought to be listened to upon this subject. She might, perhaps, if now called to a Council, in the 19th century, speak differently from what she did in the 16th, but until she has done so, we must believe that the Lutheran Church of Sweden is an Episcopal Church in the true sense of the word.

It seems really strange, Mr. Editor, that Rev. Mr. E. and some of his Lutheran associates, should hold me accountable to them and the *Christian public* generally, because I and some other Swedish and Norwegian Emigrants have entered into communion with the Church. Hundreds of them have joined the Methodists, Presbyterians, &c., and yet nothing is said about that; but in this case a stir is made which is perfectly ridiculous. What meaneth this noise in the host of the Philistines? We have found Episcopacy in this country also, to be a thing "*very useful*," as it was found in our old home and among our fathers. I have no doubt but that Mr. E. would also find it very useful in his attempts to gather his now scattered flock into the Church of their fathers. Mr. E. requests me "to act openly with my countrymen and my Episcopal friends." The congregations to whom I have preached, and the authorities to whom I submit, will be the proper judges of this matter, and, if he is very anxious on this point, he may appeal to them in order to test my ministry. As he has appealed to neither, his accusations against me personally, are not worth answering. The 9th—in his catechism the 8th,—commandment may give him some useful lessons in this respect, provided he does not reject it as a part "of *Old Testament forms and constitutions.*" I cannot see how far Mr. E.'s article as the Lutheran Standard says, "has put a final quietus to certain allegations," &c. The Lutheran Standard may so consider it, but I trust the Episcopal Church in America, will not. I hope and pray that she yet will continue to extend her right hand of fellowship to her Scandinavian brethren, teaching and leading them in a Communion where they are sure to find the same apostolic ministry to which they have always been accustomed, and the pure, unperverted Evangelical doctrines of Christianity, which they have always professed. Some, at least, of these Emigrants will be made to see that, as the matter stands here, they have to enqure for the *thing* and not for the *name*, in order that they may not be beguiled from the Church of their fathers; they will see that they cannot without inconsistency, unite with what is here called the Lutheran Church, of which, as being divided within itself, a very sensible writer in the Lutheran Standard, of the 23d ult., exclaims: "When will our Church learn wisdom? when will our leaders learn consistency?" Sects may raise their *standards* under whatever name they please, still some Swedish Churchmen in this country, I trust to God, will remain steadfast by the standard of His Holy Catholic and Apostolic Church, even though some stray Swedish ministers and others, troubled in their own camp, should imagine themselves right in raising objections against it.

G. UNONIUS.

Chicago, May 9th, 1851.

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* This is the famous letter with its *from-fall* and *down-fall*, of which Mr. E. and others have rather a confused idea. It might perhaps be as well to tell the truth of the whole story. In the latter part of 1843, a little settlement of Swedes and Norwegians in Wisconsin, concluded to enter into communion with the Prot. Epis. Church. I was then called by them to be their pastor, and a petition drawn up and signed by the colonists, was delivered to the Bishop of Wisconsin, asking that they might be united with the Church, and that he, after I had gone through the proper course of studies and examinations, might ordain me their minister. While reflecting upon the important step we were about to take, I wrote to the Archbishop of Sweden, and consulted with him. My letter was published in the Swedish papers, and so, I believe, was his answer. He certainly did not, in express words, encourage us in our uniting with the Episcopal Church; nor did he directly dissuade us from doing so. He pointed out the doctrines in which he considered the Churches of Sweden and America to differ. The letter read by me, and those who afterwards became my congregation, (not withheld from them, as it has falsely been stated by some Reverend gentleman of the Lutherans,) caused us to cling still more closely to that Church, in whose bosom I hope we now are going to remain and die. It is true, the Archbishop calls this a *down-fall*; but I wonder if the most Rev. Primate of the Swedish Church would not look upon himself as pretty far down in the pit of confusion and inconsistency, had he come to this country and placed himself on a level with his ministerial brethren of the Lutheran Society, among whom now, many are denying what he so earnestly contends for, *baptismal regeneration, the real presence in the Eucharist, Confession, Priestly Absolution*, and the "*Divine direction*" of Episcopacy.

* The Archbishop may here, like some other anti-Episcopalians, allude to the identity of these two *names* in Scripture, and from that conclude the identity also of the *offices*. A thing which again and again has been satisfactorily explained from the time of Eusebius until the latest writer upon the ministry of the Church.

Communications.

For the Churchman.

Irving's "Mahomet."

Burlington, June 23, 1851.

DEAR MR. EDITOR:

About a year ago I prepared a review of Washington Irving's "Mahomet" for the pages of the "Church Review." It was written with care, and gave the results of considerable study of the arch-impostor's life and career; though no detailed criticism was entered into of the volume of Mr. Irving, the opinion was frankly expressed that it was not such a volume as one might desire to see on this topic; and while rendering the highest praise to his graphic power of delineation and beauty of style, I could not refrain from uttering my regret that Mr. Irving had not followed sounder authorities, and given a more decided Christian tone to his work. The article was longer than I intended, but the importance of the subject, considered as a very marked period in ecclesiastical history, seemed to demand as full a treatment as the limits allowed a review would admit; hence the article extended to a space equal to about thirty pages of the "Church Review." In the number for October, 1850, of the Church Review, the first two-thirds of the article appeared, and greatly to my regret, (in consequence of the injury to the paper as a whole connected argument,) the balance was omitted, the Editor alleging as a reason, its great length.* Under the expectation that the remaining portion would be published in the next number of the Review, I simply remonstrated against the decision of the Editor, without deeming it worth while to do more; but when the number for January, 1851, was issued, the April number also, and no hint was given that the balance of the article might appear in the July number of this year, or in any other number (the Editor only vaguely assuring me that he would publish it sometime or other), I very naturally inferred that he did not deem it of enough consequence to the Review to say anything further on this topic, though the article he has published is manifestly introductory to something which was to follow, and so I begged him to return me the MSS. The Editor of the Church Review acceded to my request immediately, and with great frankness, (for which I thank him) gave me his reason for the course he has saw fit to adopt. I quote his words in full: "A principal objection to an earlier insertion of the latter part has been, that the article has in it *an air of disrespect*, or *want of appreciation*, in respect to one who is, by general consent, the first of American writers. The former article has been to me, on this account, a *source of deep mortification*. With slight modifications, I had determined to print the remainder as a separate article, and I preferred that a *little space* should intervene between them." (The italics are mine.)

Now had the Editor chosen to put it on any other ground, I should not have felt at liberty to trouble you about the matter; but as he accuses me of being wanting in respect for Mr. Irving, (which is not true,) of being incapable of appreciating the first of American writers, (which I hope you do not believe,) and declares that he is deeply mortified at having published an article from my pen, in the slightest degree censuring a volume of Mr. Irving's, I feel that simple justice to myself requires that I repel all such imputations, by asking you to publish in your columns the excluded portion of my article on Irving's "Mahomet." I send it to you just as I wrote it, without a single change in word or expression; if it transcends the clear prerogative of a reviewer, I shall most certainly offer any apology which may be demanded, both to Mr. Irving and your readers; but if not, then you may judge whether the Editor of the Church Review has acted quite fairly towards me or his readers, in the course he has pursued, and whether his morbid apprehension respecting my want of capacity to appreciate Mr. Irving, or manifest for him sufficient admiration, be well founded or not.

Begging the reader to refer to the "Church Review" for October, 1850, for what precedes, and is closely connected with the present matter, and also you to excuse the length of this prefatory note, I remain,

Very repectfully yours,
J. A SPENCER.

Rev. Wm. Walton,
Editor of the Churchman.

II. What, then, is a fair estimate of the Motives and Character of Mohammed?

It is with considerable hesitation that we venture to pronounce a deliberate and decided opinion on this point; it is to us a matter of regret that we feel compelled to differ from Mr. Irving, who has devoted a chapter to some speculations as to Mohammed's motives in his course of imposture and deceit; it is also a source of pain and grief to us, to believe and know, that the spurious liberality of the day demands great sacrifices of truth and honesty; that men are now disposed to speak lightly of those things which our fathers thought and declared to be crimes against God as well as man, and that just in proportion as we speak plainly and strongly, and endeavor to call things by their right names, just in so much shall we be accused of prejudice, of bigotry, of unwillingness to deal fairly and liberally with Mohammed. We hesitate, therefore, to express our opinion, not from any doubt as to what the truth is and always will be in regard to that notable impostor, but because we cannot avoid the conviction, similar to what was said in general at the beginning of this article, that few men have the patience and the courage to investigate truth, and to yield to it alone their undivided allegiance; and that hence we shall be deemed guilty of needless severity in our unqualified condemnation of Mohammed. Not every one will understand the reasons which force us to think and speak as we do, and with that careless and indiscriminate reception of opinions without thorough examination, that many will be disposed to question both our accuracy and our justice. Nevertheless as we have bound ourself to speak, so shall we do, openly, distinctly, and with a deep sense of responsibility; nor shall we, from any apprehension of being called bigoted, refrain from styling Mohammed just what we believe him to be, a bad man, a liar, a blasphemer, a deceiver, a slave to lust and ambition. And was he not all this? What period of his life, from the time that he first began to call himself a prophet, was free from deception, from falsehood, from blasphemous claims to divine communications and revelations, or from lustful and ambitious desires and plans? Consider the clearly marked points in his career. His early life was spent in travelling with his uncle, in improving his knowledge and acquaintance of mankind, and sharpening his intellects, and in enabling him to deal readily with his mercurial countrymen. Up to the time of his marriage with Khadijah, there seems no reason to doubt that he led an exemplary life, as it was then esteemed (which, it must be remembered, allowed very considerable latitude to the indulgence in sensual pleasures); and for several years subsequent we have no ground to question the correctness of his conduct. Ease of circumstances, and freedom from the necessity of active employment, brought on a change. Mohammed was struck, probably, with the senseless idolatry and superstition of his fellow-citizens; and he was led, we may suppose, to think much on the subject, to wish for a reform in this particular, and to speculate upon the topic long and earnestly. Habits of retirement to a cave, and the assumption of manners and practices differing from his former course of active life, grew upon him, and as his thoughts and wishes assumed somewhat of a definite character, we may conclude that then when he was nearly forty years of age, he fixed upon the outline of his plan for the future. Mohammed was not deficient in any of the qualities needful to originate and carry out, patiently and perseveringly, a well defined course of action. He was shrewd, intelligent, well acquainted with mankind, personally attractive, and unusually gifted with powers of persuasion. He had had years to reflect upon what was before him, and to elaborate his designs. He knew very well the condition, not only of his own countrymen, and their proneness to yield to poetry and eloquence, but also of the tottering Greek and Persian empires; and we can well believe that in the dim future he beheld the success of his fierce and fanatical followers, trampling under foot those who despised him and his pretensions. He saw, doubtless, the difficulties that lay in his path. He knew that he would be called upon to prove his mission by the evidence of miracles. He was well aware that he would have to endure persecution for his new religion, and that probably its progress would be slow and not unattended with danger; but he was also well aware that if he persevered and did not commit himself in a way to expose his designs, he would, probably, in the then state of the world and the Church, succeed in the end; at any rate, if he did succeed, it was worth far more than all the cost of pain and trial through which he would have to pass; and if he did not, it was only the gambler's stake, who, while he may win, knows full well that he may lose, and lose all.¶ How much or how little of definiteness was given to his plans or expectations at this date, or for some years afterwards, we are wholly unable to say; nor is it material, whether, with superior sagacity, he was capable of seeing his way clearly before him; or whether all was confused and uncertain, and dependent on circumstances, does not much matter; whether, as Mr. Irving urges in his behalf, he was at first a sincere enthusiast, and honestly desirous to reform the manners and worship of his countrymen, without any purpose beyond so laudable a one as this; or whether subject to sudden epileptic attacks, he really believed that he was under divine influence, and bound to preach as a divinely commissioned messenger from God to the people, is not particularly important as respects the real question at issue. One thing is certain, and it is this: he forged writings, which he said were brought to him by the angel Gabriel from the Lord God; and so he was a *liar*. He forged writing, in which he made Him who is of purer eyes than to behold iniquity, sanction in His own name, violations of truth and morality, and indulgence in lust and sensuality; and so he was a *blasphemer*. He set himself before the people, and proclaimed himself to the kings and nations of the earth as the apostle of God, the revealer of His will, the last and best of His prophets, the seal of divine favors to our race, the one who went up into heaven by night to hold converse with the Almighty; and so he was a *deceiver*. He set no bounds to his lustful propensities; he married wives as many as he chose; he took to himself concubines as he thought best; he gave loose rein to desire for power and rule, when it was within his grasp and his brave warriors moved at his back; and so, we say, he was *enslaved by lust and ambition*.¶ Let it be admitted that he was at one time an enthusiast; does that excuse his falsehoods and deceits? does that render his blasphemy any the less horrible? does that make pure his sensuality? Nay, admit that enthusiasm for a while deluded him into the notion that he was under divine influence, yet how short-lived must such a notion have been! enthusiasm might have led him to suppose that he was actually receiving at times divine suggestions and influences; but it could never have deceived him into the belief that his pretended revelations were really brought to him, *totidem verbis*, from heaven by the angel Gabriel. Enthusiasm might have deranged his faculties for a while, and induced him to imagine that God really communicated with him through dreams and visions and the mysterious way in which it pleased the Almighty to make known His will to His prophets; but it could never have suffered him to trust in the belief that he really went up into heaven, really visited Jerusalem, which he had never seen, really saw and conversed with the celestial inhabitants, and was really permitted intercourse with God himself. In all this, there was something palpable; here was a matter of fact with which the delusions of the brain had nothing to do, and with which an enthusiast's sense would be as well acquainted as those of anybody else. He might have been carried away for a while by the feelings engendered by much speculation upon the degraded idolatry of his countrymen, and an earnest desire to reform these abuses; but it could only have been for a while. The moment he began to tell his falsehoods, that moment the scales of blindness (such as enthusiasm might possibly have produced) must have dropped from his eyes. Just as soon as he began to prevaricate and pervert the truth in regard to matters of fact, which he asserted to be literally exact, just so soon must he have stood revealed to himself in all his naked deformity, without a mask, (and ever after he must have been) a deliberate unprincipled impostor and deceiver. We see no escape from this conclusion, and we cannot understand the force of the grounds on which it has been seriously maintained that Mohammed was, for any length of time, a sincere, honest enthusiast. Good impulses, some good traits of character, many commendable acts in the course of his career, may well be allowed him, for they none of them interfered with his main, all-absorbing design; but when the method, the order, the skill, the shrewdness, and the caution which he displayed from the first in every act, are taken into account; when it is seen how admirably he contrived, one step after another, to establish his influence and to get his deluded followers to receive the Koran, piece by piece, as it suited the emergencies of his case, to suffer with patience while they were weak, and take vengeance when they were strong; we profess that, so far from his being deluded by the dreams of enthusiasm, he seems to us to have been the most crafty, systematic and thoroughly unprincipled deceiver which the world has ever seen.

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* Articles have appeared in the Church Review, 35 pages, and so on, in length; Cromwell's Life was reviewed in the Quarterly in a paper of 68 pages in length.

We come back, then, to the original question, and ask what were his motives in all this? He had passed the fervid, passionate period of youth and early manhood; he had reached the ripe age of forty years; he was in easy comfortable circumstances; and he had honors within his reach, as well hereditary as prospective personally, in his native city. Why should he undertake a scheme fraught with so great difficulty and danger? It is impossible to pronounce positively on this point, for more than twelve hundred years have elapsed since his death, and we know absolutely nothing of him and his contemporaries from contemporaneous authors; but if we are to infer his motives from his acknowledged acts and pretensions, if we are to judge of the tree by its fruits, we shall not err probably if we attribute every thing which he did to the predominant and all-powerful motives of *ambition* and *lust*. Mohammed, as we have before noted, was much in advance of his age in intellectual development and practical knowledge of men and things, and throughout his career he displayed the deepest subtlety of character. Ambition, we think, prompted him to be and to do something more than he could ever be or do in his present capacity; he felt the movings of a restless, grasping spirit; he was conscious of a superior power and ability for rule; he had longings which could not be satisfied as and where he was; he had passions and propensities which could not find gratification, such as his heart desired, while he was but one among many of his townsmen; he knew that while he remained one of the Korish only, he could never give full play to his lustful and sensual appetites. Hence, he was urged on to elaborate some scheme by which he might attain his wishes; and his native sagacity taught him that his best chance of success would be by making religion a cloak for his ulterior designs. Hence, too, all qualms of conscience being stifled, and with perhaps a sort of half-promised expectation that he would be able to benefit others while he climbed to the lofty height of his ambition, he began deliberately and cautiously; he first enlisted his own immediate family, then as many of his near kinsmen as he could, and took special pains to induce all whom he labored to convert, to believe him to be a prophet, and specially sent by God, on his bare word, without any evidence on which to base their belief. He was too shrewd to undertake to work miracles, or to venture to try to deceive them by any appearance of the sort; he knew full well that miracles were wholly beyond his power; and so he did the best he could under the circumstances. He labored diligently upon two points, one, to establish the minds of his followers in the certainty of his assumed character, without any evidence in support of it, that so they might be brought to receive anything and everything from him, with unquestioning credulity, whether it were reasonable or not, whether it were absurd, puerile, pernicious, or the reverse; the other was to depreciate the value of miracles as evidence of divine mission in his particular case, and to lead them to think that these, which had always been the proof of God's messengers, being what they claimed to be, were now unnecessary and uncalled for, and not only so, but would be positively dangerous and destructive to the people on account of unbelief and hardness of heart. Even a cursory glance at the Koran will show how frequently and perseveringly Mohammed was annoyed and perplexed by this demand for miraculous proof; and perhaps, considering the position in which he was placed, his novel species of wonder, his new way of proving divine commission, was as good as could be devised; viz, alleging that the Koran was a miracle, a miracle of such surpassing power and cogency that none of the infidels could gainsay or resist it! His progress, however, despite this mighty wonder, was very slow, for he met with very powerful and firm opposition. During some nine or ten years, the number of his converts was quite insignificant; he was the sport of the wits of Mecca, the subject of lampoons, the jeered, insulted and despised pretender; and it is not at all improbable, that had it not pleased God in His mysterious wisdom to permit this imposture to prevail and to be a scourge of the unfaithful, corrupt Eastern Church, we should never have heard of even the name of Mohammed, and both he and his petty sect would have lived out their brief day in the city of Mecca, without being of the smallest possible concern to the world at large. But it was not so to be; and after years of trial and persecution, such as it would seem might have worn out ordinary men; after passing through toil and danger to his life and braving his enemies even to the utmost, the change came, the day of prosperity dawned, and the long and ardently wished for power was within his reach. His strides were now rapid indeed, and it may be that he himself felt that he must work vigorously would he, who was now almost an old man, enjoy his power, sate his lust, and establish firmly his dominion over his countrymen. Battles and conquests; increase of wealth and numbers; the embassies of tribes and States; brave warriors, fanatic soldiery, rich booty, numerous female captives, continual success in every quarter, all urged him onward in the career he had chosen. He married wives, he claimed to have special indulgence to enjoy as many as he chose; he had his concubines as his lust swayed him, and made it almost a boast that he loved, above all other things, women and perfumes.

(To be concluded next week.)

For the Churchman.

The Place Whereon we Stand.—VIII.

Before all argument,—after it all,—and in the face of it, this truth is fixed and absolute. God never sent His ministers to teach a lie; God never gave commission or authority to man or angel, to preach another thing in place of the Everlasting Gospel, or to give something else for His "two sacraments generally necessary to salvation." The Priesthood has no right, it never had a right,—it cannot have a right,—to open its mouth to teach false doctrine, or to put forth its hand to give a travestied or mutilated sacrament. It never had a right because it had but what was given it of God; it has not and it never can have, because it can have no new right, but only what was given at the first; and because, moreover the Gospel is an everlasting gospel, and will not change. *The dispensation of this changeless gospel is committed to the Priesthood, and if they will or no, necessity is laid upon the ministers of Christ to preach it; yea, woe is unto them that preach it not.*

Thus, then the priesthood,—commissioned for a special purpose and for no other; the gospel being changeless, because the everlasting weal of this whole world depends upon it, and on it absolutely;—can have no right to claim of men the recognition and reception at their mouth and hands of false for true. This as I said, is clear and undeniable; and thus the Apostle Paul says, "if any man come preaching any other gospel, let him be accursed." Take this once out of subtleties and technicalities, and who that knows the exceeding worth of God's eternal truth and our own infinite responsibility concerning it, even if he never think of woe clinging to him who adds to, or takes from it, will doubt an instant? If all received opinions about authority and submission stood in the way, it must be granted: but let there be no fear about authority or obedience; few men have more fear than I to unsettle their sacred limits, and here we do not cross them. This principle, again, might well resolve all doubts and this will be best understood by him that best appreciates the principle: yet, in these days when things are so much doubted or denied, there are some difficulties, affecting very much the real influence of it, which ought to be removed; and happily all questions and objections in the case are capable of simple, intelligible and sufficient answers. Thus, if it be questioned, Whether the doctrines taught and enforced throughout all Europe, and in England, before the Reformation, were so corrupt that they who had a right and duty to preach the gospel, yet, in preaching these, were without right and duty, both, this can be shown most readily, and it can, just as well, be shown that the Roman body at this day, holds and enforces doctrines as *de fide* which disfigure and deform the Christian Faith into a human falsehood. Our Articles, the XIX., XXII., XXXI., are clear enough; but there are those who in spite of the Articles, are either unsettled or uninformed.

Let us not quibble now; but seek and be satisfied with broad substantial truth. Essential doctrines of the gospel, corrupted, make the gospel essentially corrupt; although a great many half-thinkers have said, and perhaps have come by reasoning, to the conclusion, that where the essential truth has not been taken literally away, however it may have been changed by adding to it,—there it remains the essential truth. Did not Pope Alexander VI., of wretched memory, drink his own death out of the sacramental cup, and yet pure wine had been put into it and never taken out? Did not King Henry VIII., of wretched memory, although the Sacrament of marriage, as it was then called, was duly solemnized between himself and Catharine Howard, commit adultery with her; not to mention the wrong done to the nobler Catharine? If it were taught that our Saviour Christ died on the Cross for all men, and yet were taught in the same breath that all men might be saved without His death, would not the one fact make the other of none effect? Can we breathe water? and yet the best part of the air we breathe is in it, and, as we are taught, with only a single other element.

Now, of our Christian Faith, one primal doctrine, surely, nay the first and chiefest is that there is one God and none other but He: in other words the sole, exclusive sovereignty of God, three Persons in One Essence, is the foundation of our Faith, and how is this corrupted by the Roman body, and how it was corrupted in England before the Reformation! The Virgin Mary, as they call her, (but quite another thing from her whom all generations shall call blessed) is thrust up into this sovereignty and occupies the place, prerogatives and attributes which none may claim but God. How their religion is, and was corrupted in its substance by this gross, carnal and presumptuous heresy, is set forth in the daylight by men and women who were and are approved as saints among them: Bernards and Bernardines, Germains and Gregories, Bridgets and Buonaventuras, Peter Damiens, Ildefonsonses and Oh! how many others! Let any man who can, read through what I will give short extracts from, anon, and he will wonder how words and phrases which ought to have no other object than the One Most High, could be so misapplied, except of purpose to blaspheme; and this, under the sanction of the whole body of them; stamped with authority by the highest recognized tribunals, and with a general allowance and approval from the whole sect.

They who are acquainted with the Romish system, know how, in pomps, in prayers, in praises, in public and in private, in worship, love and contemplation, the feminine element recurs continually. The Queen of grace is everywhere, and at all times, resorted too to qualify the alleged rigor of the King of kings. Beginning,—middle,—end,—it is alike in all. A little book of "St. Liguori's" from which I will translate enough to show it, is a most apt illustration. It is of two hundred and eighty-eight small pages, and we will take exactly the beginning, the middle and the end of it. Let me but say, that in my copy, the preface ends just opposite the first chapter, and has described the several most rigorous examinations by the Holy Congregation of Rites, of his writings in MSS. and print, in which the least objection was discussed to the bottom, and of which they declared (a sentence approved by Pius VII. in 1803.) NIHIL CENSURA DIGNUM REPERTUM FUISSE; of his virtues, which were pronounced, voce unanima, to have reached "the *heroic* degree" (a singular incidental proof of the kindred of this modern saintship with the demigodism of other times); and of his miracles, of which the requisite number were duly established; mentions his *beatification*, and lastly, his CANONIZATION, when "*the faithful servants of Mary could honor, with a more solemn worship, him whom they already invoked as a powerful intercessor near the Queen of Saints.*"

The book itself, a paraphrase of the "Salve Regina," opens thus:

"Chapter I.

"Salve, Regina, Mater Misericordiae.

"§. 1. *What should be our confidence in Mary, Queen of Mercy?*

"The Virgin Mary having been raised to the dignity of mother of the King of kings, it is with great reason that the Church salutes her with the name of Queen, and wills that all her children honor her under this glorious title. *If the Son be king*, says St. Athanasius," [the quotation is from a spurious sermon, witness the Benedict. Edrs.] "*how shall not the mother be Queen and sovereign?* And St. Bernardin, of Sienna, adds, that *from the instant in which Mary consented to her divine maternity, she deserved to receive the empire over all creatures, and that the sceptre of the world should be placed between her hands.* Mary and Jesus, having only the same flesh (this is the reflection of St. Arnold, Abbot,) how shall not the Mother enjoy, conjointly with her Son, the honors and prerogatives of royalty; and he goes so far as to say *that the glory of Jesus Christ is not only common to his most holy Mother, but that it is the same for one and the other.*" So ends the initial paragraph. The 144th page,—the middle one,—reads, near the top, "for Mary snatches from hell its prey, in drawing out of it the souls which it holds in its power, to enrich, with these precious spoils, our Lord Jesus Christ" [this being part of a quotation, let me turn back the leaf: the 143d ends thus: "It is said of the brave woman, in the Proverbs, *Confidit in ea, cor viri sui, et spoliis non indigebit.* Richard of St. Lawrence, gives a beautiful explanation of this text which he applies to the Virgin: "The heart of her husband, says he, that is to say, of the Man-God, trusts in her, he shall not want for booty; for Mary &c." "as we read above.]

Passing now to the very end, over 143 other pages, blazing with names of "Saints,"—bristling with blasphemies,—skipping the marvels and miracles reported which would be mightily to our general purpose, we find at the end this "Prayer." "O Mary, O Jesus, may your names live in my heart and in the hearts of all men. May I lose the memory of all others, to use only your admirable names! O Jesus, my Redeemer! O Mary, my Mother! when my last hour shall have come, when my soul shall be ready to depart out of this world, grant, I beseech you, that my last accents may be saying and repeating: Jesus, Mary, I love you; Jesus, Mary, I give you my heart and my soul. So be it."

First,—midmost,—last,—such is this book: such, I say boldly, is this system. Liguori is the most favorite of modern saints; his writings, every one of them, have been examined and approved, and the Breviary, itself, records the miracles which "our Lady's" *image* wrought in his behalf, "non semel." Such, I say, is this religion: for not Liguori speaks alone, in this, his book: it is a chorus of his brother saints and sister Virgins, of every age, since first this folly became established doctrine. It is not his, but a collective tribute, by his sect, (hundreds of greater volume may be made,) to her who is the sweetest object of their worship. Here their religion utters itself, many-voiced, and gives itself a fair expression. Who wonders at so small a thing as the setting up, by people of this faith, of images inscribed, "Domina, salvum fac populum tuum. O Lady, save thy people!"

To be continued.

For the Churchman.

The Music at Trinity Church on the occasion of the Jubilee.

The music for the JUBILEE service recently celebrated at this Church, deserves more than a passing notice.

Able and judicious writers have made mention of the various bodies and societies assembled on that occasion, not omitting even the order of the Procession, the chancel arrangements, and all the minor details that distinguished that memorable day; while the *music* has hardly been mentioned (by the religious press!) as if forsooth it were too small a matter to deserve notice. Let us rather charge it to forgetfulness, than intentional neglect, while we proceed to put down, succinctly as possible, whatever the subject naturally suggests.

The music at this Church, as is well known, is under the direction of Edward Hodges, Mus. Doc: whose English reputation,—independent of what he has actually accomplished among us, justly entitles him to the hearty admiration and respect of Churchmen. It is equally well known that the music at Trinity is *on ordinary occasions*, no unfaithful transcript of true Anglican Cathedral Music, in its finest development. The character of the services themselves, and the manner of their performance, fully sustain all we have ventured on this point.

But on the JUBILEE, as might have been expected, its ordinary excellence was largely distanced, and every anticipation more than realized; for the usual choir was aided by a number of effective accomplished vocalists from several Churches in the City.

The service written by Dr. H. especially for the consecration of the Church, was given with extraordinary and startling effect. The TE DEUM abounded with passages of the highest interest, in fact, it would be no easy matter to find in the whole range of English Church composers, a TE DEUM that displayed such consummate knowledge of harmonic effects—nicely balanced counterpoint—exquisite melody—together with that infusion of Christian spirit and devotional impulse on which mainly depends the reputation, and lasting success of any work of Sacred Art. It is indeed a glorious MUSICAL TE DEUM, so entirely is it imbued with the spirit of the Hymn it was meant to illustrate. It relies on no mere contingency of words and voices to give it significance, like Mendelssohn's famous "Songs without words;" only in a far higher and sublimer range of thought and conception.

Among other points, all must have noted the effective reiteration of the word "continually"—three several times: the thrilling melody of the phrase "Also the Holy Ghost, *the Comforter*;" and the massive and grand fugue that concludes: in fact every clause and phrase would richly repay a deliberate study, had we the space to devote to it.

And these remarks in the main apply to the BENEDICTUS, for both it, and the TE DEUM, are characterized by a fine unity of thought as well as treatment.

The ANTHEM by Travers that followed the Gospel, from Ps. xcvi. vs. 7 to 13, was most fitly chosen. Notwithstanding its great length, the interest not only continued but increased until the last note, so admirable was the management of the solos and choruses.

The GLORIA IN EXCELSIS (also by Dr. H.) in the Communion Service, was worthy the occasion and the composer; indeed the music for the day formed such a gorgeous Catena of choice things, that it is almost impossible to shun a seeming extravagance even in the expression of a just criticism. It is enough to add that it was a genuine triumph for ecclesiastical music.

A large body of the reverend clergy, and a much larger body of the intelligent Laity ratified that triumph, and henceforth the advocates of a pure and devout school of Church Music may set forth their claims without apprehension of derision or neglect. Our taste in Church Music has been so long vitiated by the maudlin effusions of modern tyros, and would-be-disciples of the Divine Art, that the transition from darkness to light has been both slow and painful. So long have our ears been wonted to the sickly raptures of Opera airs, new vamped for sacred purposes, under the reign of Prima Donnas and ambitious Quartettes; so long have absurdities little short of down right irreverence, prevailed in the Organ loft, that the importance—the moral worth of this triumph is magnified a thousand fold.

It is now demonstrated beyond the shadow of a doubt, that musical services *are not* necessarily, either dull, dry, tedious, or profitless, as many well meant persons have thought; but that the Church has at her command a wealth of resource for the edification of her children; superlative in its excellence—inexhaustible in its extent; a wealth she has, in this country hitherto, almost entirely overlooked and neglected.

We may be allowed in concluding, for this once to express the hope, that people will go hereafter to Trinity Church, *expecting to derive profit and edification*, rather than predetermined, at any rate, to grumble and find fault with that which they possibly may lack the judgment to understand, or the heart to appreciate.

CHORALIS.

THE CHURCHMAN.

NEW-YORK, SATURDAY, JULY 5, 1851.

Amendments to the Constitution of the General Theological Seminary.

We were able in our last to insert but a hasty and brief notice of the important action of the Board of Trustees on the first evening of their Annual Meeting. We shall now give a fuller detail of this part of the subject, that our readers may be put in perfect possession of the facts.

Certain proposed amendments to the Constitution of the Seminary were adopted at the last meeting of the General Convention, and were three in number. They appear as follows on the Minutes of the Trustees:

1. *Resolved* by this General Convention, the Board of Trustees of the General Theological Seminary concurring, that the Constitution of the said Seminary be amended, by adding to the 4th article the following words:

"*And in the event of a disability of the Bishop of the Diocese, from any cause whatever, or of a vacancy in the Episcopate of the same, a Special Meeting may be called by a majority of the Bishops, they indicating one of their own number to give the notice of such meeting.*"

2. And be it further *Resolved*, &c., that the Constitution be amended, by adding to the 5th article the following words:

"*And in the election of Professors, absent Trustees may vote by proxy*, given to a co-Trustee *of the same or any other Diocese.*"

3. *Resolved* by this General Convention, &c., that the 4th article of the Constitution be amended, by inserting after the words, "at such stated periods as they shall determine," the following words:

"*And there shall always be a meeting of the said Board at the time and place of meeting of the General Convention.*"

These last two amendments were highly important, because it was well understood to be but a part of the system devised for despoiling this Diocese of the vested rights secured to her by the fundamental compact. These plans were more fully developed in the amendments proposed by Mr. Newton in 1844, and which were laid over till 1847, and acted on in one or two points by the last General Convention. By these amendments, all influence grounded on the number of Clergy in a Diocese, and the amount contributed to its funds by the same, was to be done away with. The basis of representation on which the General Convention is established, or some other (under its control exclusively,) was to be the rule for constituting the Board of Trustees. All alterations and amendments to the Constitution were to be made exclusively by the General Convention. It was obvious that hostility to New York on the part of one or two small Dioceses in the vicinity, or rather on the part of would-be leaders in in them, was one ground of this movement, while the pseudo-Evangelical party desired the destruction of the vested rights of the Diocese on the ground that the peculiar tenets of that school were not taught as essentials of the Faith. The courage of the movers oozed out, however, as the time for the *denouement* approached, and this grand plan of strategy dwindled to the two points of the proxy vote, and the meeting at the time and place of holding the General Covention.

An argument was adduced as of controlling force at the late meeting, viz., that the General Convention had *passed* upon the matter, and their decision should be final! A more preposterous notion was never broached. In the first place, had the General Convention pronounced ever so definitively upon the subject, their decision would have been vain without the concurrent voice of the Board of Trustees. The Board is constituted designedly upon different principles, that *numbers and property*, as well as Dioceses, may be represented in the Board. Dioceses might agree, but numbers and property dissent, and all must concur in a resolve for changing or amending the Constitution. Probably among those who voted on the question in the Convention at Cincinnati, there were very few, from the West especially, who were personally cognizant of the affairs of the Seminary. Others knew something, it is true, but were biassed by their hostility to New York interests and personal grudges against some of its Trustees. With all this, however, we understand, that many voted for the amendments with the express understanding, that all the matters would have to be passed upon in the Board of Trustees, and would be in the hands of those who were abundantly able to take care of their own interests. The silly prate about the Board being the "*mere creature*" of the General Convention, and the virtual ascription of infallibility to that august body, was too flimsy to impose upon any clear-sighted and honest-minded member of the Board of Trustees.

Touching the *proxy* system, the Bishop of Western New York, Mr. Evans of Maryland, Mr. Harison of this Diocese, and others, forcibly exposed the viciousness of the principle and its practical dangers. The Bishop having, for modesty's sake, supposed the case of his holding the proxies of his Diocese (19), and wielding them at his will, gave rise to some disingenuous carping about Episcopal intrigues. Mr. Evans, however, with his accustomed logical power and keen satire, showed that there was ten fold more danger from the *intriguing layman* and the *intriguing presbyter*. We thought so too. We fancied we could see a Secretary or other official of pseudo-Evangelicalism, using all diligence to get some fifty or a hundred votes of absent members under his own control, and using them at his good or evil pleasure in a thin house. What an admirable method of establishing the *one-man power* in the Board of Trustees, and regulating everything after the counsel of his own will. So forcible was the exposure of the system, that we are credibly informed some gentlemen, both clerical and lay, of high standing, who had come prepared to vote for the amendment, changed their minds when they had heard the arguments, and voted against it. A stronger proof of the impolicy of the measure could hardly be. Messrs. Newton and Huntington made a vigorous but unsuccessful defence of their proposal, and the vote showed what effect their arguments had: they did not indulge, we are happy to say, in those bitter invectives and wanton aspersions on the Trustees, the influence and the domestic difficulties of New York, which have characterized former efforts.

The vote was a remarkable one, as will be seen when it is analysed. The Bishops of Delaware, Massachusetts, and Maine, voted *Aye*; the Bishops of New Jersey, Western New York, Maryland, Rhode Island, and New Hampshire, voted *No*.—3 to 5.

Those of the clerical and lay Trustees who voted *Aye*—were Mr. R. H. Gardiner, of Maine; Rev. C. Mason and E. A. Newton, of Massachusetts; Rev, Messrs. Hallam, Jewett, Clark, Goodwin, and Mr. S. H. Huntington, of Connecticut; Rev. Drs. Anthon and Harris, of New York; Rev. Mr. Henderson, of New Jersey; Rev. Mr. Suddards, and Messrs. ———, Cope and Welsh, of Pennsylvania; and Rev. F. D. Harriman, of Indiana—making 16 in all.

Those voting *No*—were Rev. Dr. Burroughs, of New Hampshire; Rev. Drs. Vinton* and Edson, and Mr. W. R. Lee, of Massachusetts; Rev. Drs. Mead and Todd, and Mr. Cornell, of Connecticut; Rev. Drs. Berrian, McVickar, Creighton, Schroeder, Brown, Wainwright, Seabury, Sherwood, Higbee, Haight, Mr. Mead, Drs. W. L. Johnson, Price, S. R. Johnson and Vinton, Messrs. Walton, Wheaton, Cox, Eigenbrodt, Traver, Hart and Watson, Messrs. Smith, Harison, Verplanck, Wells, Dix, Johnson, Betts, Rowland, Livingston, Mitchell, Jones, Anderson, Lee, Cowman, Burnett, Curtiss, Pierrepont and Van Wagenen, of New York; Mr. DeZeng, of Western New York; Rev. Messrs. Stubbs, Finch and Watson, and Messrs. Condit, Garthwaite, Smith and Ogden, of New Jersey; Rev. Mr. Ogilby and Mr. Wharton, of Pennsylvania; Rev. Drs. Wyatt, Mason and Pyne, and Messrs. Miller and Kerr, and Mr. Evans, of Maryland; Rev. Mr. Cuming and Mr. Demill, of Michigan—65 in all.

The following Dioceses voted *Aye*: Maine, Connecticut, Pennsylvania, Indiana—4.

The following, *No*: New Hampshire, Massachusetts, New York, Western New York, New Jersey, Maryland, Michigan—7.

Again, if we leave New York out of the question, with its 40 Noes and *two* Ayes, we shall have a clear majority of the other Trustees against the *proxy* system, thus:

	Aye,	*No*.
Maine,	1	0
New Hampshire,	0	1
Massachusetts,	2	3
Connecticut,	5	3
Western New York,	0	1
New Jersey,	1	7
Pennsylvania,	4	2
Maryland,	0	6
Indiana,	1	0
Michigan,	0	2
	14	25
Bishops,	3	5
	17	30

or nearly two to one.

What then becomes of the talk of "New York influence and overbearing," exerted in defiance of the expressed will of the Church, when even Massachusetts stands forth on the side of justice and right, and the honored names of Mead and Todd, with their lay colleague, show that the same principles are still extant in Connecticut. Had Pennsylvania been fully represented, we should most probably have that noble Diocese on the same side, and who can doubt South Carolina, the Rev. Paul Trapier to the contrary notwithstanding,

The third resolution was lost by about the same vote, only we believe the Bishop of Rhode Island voted for it, with the minority. It is, we think, obvious enough that such an amendment could have conferred no real benefits on the institution. The Board of Missions which meets at the same time always finds much difficulty in obtaining a quorum, and has transacted some of its most important business with scarcely a dozen members. *Eleven* make a quorum of the Board of Trustees, and of course that number and *the right sort of men* might occasionally be got together to reform and purify the Seminary at rather inconvenient times and obscure places for the rest of the Board. We say nothing of the inconvenience of meeting far from the institution, its officials and archives, and the facility of "an intriguing layman," or an "intriguing presbyter," springing some skilfully devised engine of mischief or destruction at a time when a thin meeting, or a chance majority of one in a baker's dozen, gave the long hoped for opportunity. The amendment was so unwise that it was settled without debate, and went to the place of all rejected resolutions. Let us hope that the ingenious contrivers of these plans will now bend their minds to build up, and not destroy; and do what in them lies to promote the prosperity and extend the influence of the Seminary as now constituted.

PROFESSORSHIP OF ECCLESIASTICAL HISTORY.—On Wednesday evening several nominations were made for the vacant Professorship of Ecclesiastical History. Among those we remember were, the Rt. Rev. Bishop Hopkins, of Vermont; the Rev. Dr. Fuller, of Massachusetts; the Rev. Dr. Coit, of Connecticut; the Rev. Drs. Wilson and Metcalf, of Western New York; the Rev. Drs. W. L. Johnson, Robertson, Henry and Schroeder, and Messrs. R. B. Croes, Buel, J. A. Spencer, A.D. Traver, and O. Harriman, of New York; the Rev. Milo Mahan, of Pennsylvania; and the Rev. Dr. H. M. Mason, and the Rev. Russell Trevett, of Maryland. The meeting for the election of a Professor is appointed for Wednesday, the 10th September, at St. John's Chapel, at 6 P. M.

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* From the list we took at the time, we have put Dr. A. H. Vinton as voting *No*, though his name does not appear in the list given by the Protestant Churchman.

Commencement of the General Theological Seminary.

The annual commencement of this Institution was celebrated according to the statutes on the morning of Thursday, the 26th inst. A procession of the Students, Professors, Alumni, and others of the clergy, several of the Trustees and some of the Bishops, was formed at 10 o'clock, and proceeded to St. Peter's Church, which had been offered for the occasion by the Rector, the Rev. Mr. Canfield, Morning Prayer was said by the Rev. A. A. Miller to the Creed, and concluded by the Rev. Frederick Ogilby. Bishop Hopkins said the Ante-Communion service, assisted by Bishop Whittingham, who read the Epistle, and the first named Bishop preached, from 2. Tim. iv. 5. "Watch thou in all things, endure affliction, do the work of an evangelist, make full proof of this ministry." The several particulars of the text were admirably developed by the preacher in an affectionate and practical manner, and was listened to with close attention by the congregation, especially by those whose sacred calling, received or expected, rendered them the peculiar objects of the preacher's exhortations. The Bishop then returned to the chancel, and the Dean of the Faculty presented the senior class for their testimonials, viz., Messrs. Hannibal Goodwin, Jubal Hodges, Eugene A. Hoffman, De Witt C. Loop, William S. Ludlum, William A. Maybin, John W. Nott, John T. Pryse, Samuel W. Sayres, Elvin K. Smith, Lawrence S. Stevens, Daniel F. Warren, and Albert Wood. The Bishop accompanied the delivery of the testimonials with some brief and highly appropriate remarks. The communion service was then proceeded with by the Bishop of Maryland, who read the prayer for Christ's Church Militant, the rest of the service was said by the Bishop of Vermont. The Bishop was assisted in the administration of the Holy Communion by Bishop Whittingham and Mesrs. Miller and Ogilby. The Bishops of W. New York, Delaware, Rhode Island, New Hampshire, and Maine were also present. The congregation, was respectable in point of numbers, and many received the Holy Communion.

PRESENTATION OF THE MEMORIAL.—After the conclusion of these exercises, a number of the Clergy and Alumni repaired to the Hall of the Seminary, to witness the presentation of the portraits of the Rev. Dr. Wilson and Dr. Moore, the late Professors of Systematic Divinity and Hebrew Literature. A number of ladies graced the occasion with their presence. The Rev. Mr. Harwood on the part of the committee of the Associate Alumni appointed to procure the memorial, in an animated strain and affectionate spirit towards the institution and its Professors, especially those whose memory the portraits will perpetuate, gave an account of the measures which had been adopted, and the promptness with which the appeal had been met. The whole cost would be about $500, of which sum $430 had been raised. The Rev. Dr. Turner replied in a forcible and earnest speech, in which he beautifully depicted the amiable and Christian character of the retired Professors, and enumerated the various benefits they had rendered to the Seminary and the Church. Its delivery was occasionally interrupted by tokens of approbation, and its close was greeted with hearty and well deserved applause by the audience. Bishop Whittingham, the President of the Alumni, then rose and uttered some brief remarks, which, coming from the very heart of the speaker, and touched with his wonted enthusiasm, and deep feeling, found a response in the bosom of each one present. Many a watery eye and heaving breast attested the power of his winged, fiery words. The guests then retired, leaving the Associate Alumni to the transaction of business.

ASSOCIATE ALUMNI.—The Essay before this Association was read in the Seminary Chapel on Wednesday, the 25th June, by the Rev. John Alden Spooner. It was a minute and masterly refutation of the claims of the Pope to a political monarchy, and contained many sound and valuable remarks on the true relations of the Church to the State. The publication of this Essay in a somewhat extended form, with the authorities at full length, would be a serviceable work to the Church.

We have received from the Secretary the Minutes of the Proceedings, but are compelled to defer them to next week.

SUNDAY SCHOOL UNION.—The Quarter Century Anniversary of this valuable Church Institution, for the edifying of the Church's lambs with true Evangelical Knowledge, was celebrated at St. Paul's Chapel in this city on Sunday evening last. Evening Prayer was said by Rev. Dr. Higbee, assisted by Rev. Mr. Grassett, who read the lesson. The Sermon, by the Rt. Rev. the Bishop of Maryland, was from John xxi 15, "Feed my lambs." As this admirable discourse is soon to be published, we hope to be able to quote largely from its pages: suffice it to say it was a powerful refutation of the gloss of Rome on the text, and a vivid delineation of the value and beneficial influence of the work which the Union is carrying on.

MUSIC AT THE JUBILEE CELEBRATION IN TRINITY CHURCH.—It must have been perceived that in our notice of this interesting festival, we said nothing about the musical part of the services. This did not arise from an insensibility to the splendid performances of the accomplished chief, Dr. Hodges and his numerous staff on that occasion, but from the sense of our utter incompetency to do the theme justice, with the glorious sounds yet ringing fresh on the ear. We had hoped to receive from a skillful hand, a full account in time for publication, but our expectations were unhappily disappointed; and our time last week was so much occupied in official duties, that we found it impossible to supply the deficiency. We are more fortunate this week. In a full description given from the Banner of the Cross, we find the work exactly done to our hand.

"We have reserved all notice of the Music to the end of our description; but only to do it the more honor. The *Te Deum* and *Benedictus* were from the magnificent "Consecration Service," composed by DR. HODGES for the Consecration of the Trinity Church, and we have never heard them given with greater force and effect. The Anthem was one of the finest ever heard, even in Trinity Church. The gradually swelling reiteration of the chorus "*Tell it out among the Heathen*," thrilled all hearts that were capable of feeling. And when at the last verse "*For He Cometh*," the Congregation rose as one man, the effect, and the emotion of which it was the utterance, were overpowering. This Anthem was composed by JOHN TRAVERS, (the successor of DR. BOYCE,) who was born about the time that the venerable Society was founded. We will rejoice to see the day when Trinity shall rejoice in such an Anthem every Sunday. The *Trisagion* and *Gloria in Excelsis*, in the Communion Service, were from a Service by DR. HODGES, in F.; admirable

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compositions both—the *Gloria in Excelsis* being the finest we know. They were given with full force, the whole choir of twenty-seven voices, (some of them being volunteers from other city choirs,) remaining throughout the service. The voices of the choir-*boys*, were, to our ears, peculiarly delightful. The Congregation finally withdrew while the voluminous reverberations of the first chorus in HANDEL'S Mosiah, "And the Glory of the Lord," was pealing from the Organ, in a style of which no one in this country is master except DR. HODGES."

Our correspondent *Choralis* has also furnished us with a most acceptable communication on the same subject, for which we return our sincere thanks.—We shall be happy to avail ourselves of his kind offer in relation to a series of articles on *Church Music*, believing they will be found both interesting and profitable to our readers.

THE BOARD OF MISSIONS met at St. Bartholomew's Church in this city, on Tuesday the 24th June, at 10 A. M. We had been promised by the ever kind and courteous Local Secretary, an abstract of the proceedings, which was prepared and sent accordingly, but through some misadventure has not reached us. We have discovered this untoward accident at so late an hour, that no remedy remains but to let the matter lie over to another week.

Foreign Intelligence.

The arrival of the *Europa* at Boston has put us in possession of our usual files.

A Committee on the Revision of the Constitution had been formed in the French Assembly, It consists of 15 members. Nine are *not* opposed, viz., MM. Berryer, Dufour, De Corcelles, Duc de Broglie, de Montalembert, Moulin, De Melun, Odillon Barrot, and de Tocqueville. There is, however. a wide difference of opinion as to the changes to be recommended. The six opposed are M. M. Baze, Charras, de Mornay, Cavaignac, Jules Favre, and Charamaule. The majority on the occasion did not exceed 70 in a house of 550. As the legal number required is three fourths of the whole, the probability of a revision is very small.

The splendid Musee of the Louvre has been thrown open to the public on the completion of the repairs and decorations long in progress. The President went thither in state and several addresses were delivered.

It is said that the negotiations between Rome and Sardinia were not likely to terminate favorably to the former.

In the House of Lords on Wednesday, June 4, the *School Establishment* (Scotland) *Education Bill* was rejected on a second reading by a vote of 137 to 124.

The *Ecclesiastical Titles Bill* would not be proceeded with until Friday, the 20th June. Rumors were afloat that the Premier intended to abandon it altogether.

Some busy bodies from the parishes of Townsham and Upton in the Diocese of Exeter had addressed the Archbishop of Canterbury in reference to the approaching Synod. The Archbishop very coolly informed them, if it was not a transgression of the law, it could not be resisted, and if it was, that her Majesty's law advisers were the proper persons to attend to the subject.

An address was lately presented at the Queen's Levee signed by 2000 clergy and 1200 laity of the Church of England, praying that doctrinal questions might be referred to the spirituality, and for the removal of impediments to ancient synodical action.

CHANGES IN THE PRAYER BOOK.—At a further meeting of the Church Reform Association, at Freemasons' Tavern, and reported in the *Chronicle*, Mr. J. Sullivan, of Brighton again presided. The Chairman stated that since Wednesday last a large number of communications had been received on the subject of the formation of a Metropolitan Association. His own conviction was, that an immediate reform of the Prayer-book was necessary, seeing that, in a recent work, Dr. Pusey had challenged the Evangelical party to deny baptismal regeneration, and other kindred doctrines, seeing that they were plainly set forth in the baptismal and confirmation services. The Rev. G. H. Stoddart submitted a series of propositions, which were intended to form the basis of the new association. They affirmed that the members of the association desired a thorough revision of the Prayer-book, excluding all rubrics and expressions which were liable to be interpreted at variance with Protestant principles, the revision to embrace a re-arrangement of the services and an improvement in their Gospel character. They were desirous that the subscriptory tests should be modified so as to secure general union in principles, but not stringently requiring absolute uniformity of ritual, allowing alternative formulas where there was no difference of judgment on non-essentials. In reference to polity, they asserted that it would be desirable to have a new body of canons framed, more appropriate to present times, and more Christianly considerate towards those who conscientiously differed from them—simply retaining the old canons as a record of what was considered requisite in ages past; that Episcopacy should be brought to more simplicity and closer conformity with the Scriptures, approaching the model of Archbishop Usher; and that some Court of Church government ought to be revived or re-instituted, consisting of an equal number of clergymen and lay communicants. They would press for a more equable and reasonable distribution of Church property, and that fees and payments to the Clergy should be better regulated, and more duly appropriated to those who actually officiated. These propositions excited some discussion, and eventually a series of rules, based upon them, were agreed to for the future guidance and management of the associations. Mr. H. P. Fuller stated, with a view to show the necessity of reform, that there was in the City of London a parish, the rector of which had not been amongst his parishioners for the last twenty years, and that until very recently the sacramental alms were equally divided between the beadle, the sexton, the pew-openers, and another person, unless, indeed, which was frequently the case, they were stolen before they were so appropriated. The meeting was addressed by the Rev. J. C. Blair Warren, M. A., rector of Horsley; Capt. Lumley, Mr. J. E. Taylor, Mr. T. H. Hodgson, Mr. H. Leander, and other gentlemen, and an address to the Archbishop of Canterbury and to the Prime Minister was submitted for approval. It was, after a lengthened discussion, agreed that its further consideration should stand over till the next meeting. Several gentlemen were admitted members of the association, and a vote of thanks having been awarded to the Chairman, the proceedings terminated.—*Guardian.*

The inconveniences, long felt and acknowledged, occasioned by the junction of the two dioceses of Gloucester and Bristol, and the residence of the Prelate of both in the lower part of the country, have given rise to a pretty general wish that the old system should be restored, and very many adherents of the Established Church, both lay and clerical, are making a move to effect this very desirable return to old arrangements. In accordance with this feeling a petition is now in course of signature.—*Ibid.*

The new Church of St. Paul's, Charlestown, was consecrated by the Bishop of Exeter, on Friday, being the fifth which his lordship has consecrated in Cornwall during his present visitation, and the third district church consecrated within the parish of St. Austell within the last two years. The *Exeter Gazette* states that, with the exceptions of the late Bishop of Chester, now Primate, and the Bishop of London, the Bishop of Exeter has consecrated more churches within his diocese than any other Prelate on the bench.—*Ibid.*

The annual examination of the children educated in the Central Schools of the National Society took place on Friday, in the large school-room, Sanctuary, Westminster. The Archbishop of Canterbury presided, and his Grace was supported by the Bishop of Oxford, the Bishop of Bangor, Lord John Thynne, Lord Bayning, and other clergymen and gentlemen. Our ticket of admission did not reach us in time to be available, but the daily papers state that Mr. Allen, one of the Government inspectors of schools, conducted the examinations, which included the various departments of Scripture, history, and biography; the Catechism, Liturgy, and Articles of the Church of England; English history, geography, grammar, arithmetic, and music. The proficiency of the pupils, although in all respects highly satisfactory, was most striking and gratifying in that branch of education which it is the especial object of this society to promote—namely, the knowledge and principles of Christianity, and of the doctrines and discipline of the Reformed Church of England, and in these respects their attainments are such as must reflect the greatest credit upon all concerned in their tuition. After the examination, the Archbishop of Canterbury briefly addressed the children, expressing his satisfaction with their answers, and his hope that the lessons which they learned in the school would be carried into practice in the affairs of daily life. A number of psalms, chants and hymns were afterwards sung in a pleasing manner by the children, under the direction of Mr. Hullah; and the business was terminated by the national anthem, in the chorus of which the audience heartily joined.—*Ibid.*

It is the fashion just now of Mr. Dennison's opponents to represent High Churchmen as jealous of the influence of laymen in matters concerning the Church. An example among themselves may teach the public that they at least have no right to cast stones. At a recent meeting at Bath, the Rev. F. Close, in advocating his training institution at Cheltenham, fell foul of the Cornish schoolmasters who recently addressed their Bishop, expressing alarm at the teaching of certain priests denying baptismal regeneration and other fundamental doctrines of the Church. "Now," says Mr. Close, as reported in the *Bath Chronicle*, 'the schoolmasters were laymen, unconsecrated laymen, and yet they dared to call to account the priests of their own Church!'—*Ib.*

At a meeting of the Lincolnshire and Nottinghamshire Church Union, held in Lincoln, on the 26th ultimo, a vote passed unanimously expressing heartfelt gratitude to the Lord Bishop of Exeter, for the noble example he has set in being the first to convene a Diocesan Synod in order to the recovery of the legitimate action of the Church, and for the providential circumstance of the simultaneous movement by the Prelates of Australia and Toronto, in the same direction, which the Union trusts will strengthen his lordship's hands, and be instrumental, under the blessing of God, towards the restoration to our Church of what is essential to its life and energy.—*Ibid.*

Diocesan Intelligence.

NEW YORK.—*Episcopal Acts performed by the* BISHOP OF WESTERN NEW YORK, by the request of the Ecclesiastical Authority of this Diocese.

On Saturday, June 28.—In the morning, the Right Rev. Bishop DeLancey consecrated to the honor and worship of the Triune God the Church of St. James the Less, Scarsdale, Westchester County. The Rt. Rev. Bishop Whittingham being also present and assisting in the Services. The Instrument of Donation was presented to the Bishop by Wm. Popham, Esq., Warden of the parish, and read by the Rev. Amos B. Carter of Morrisania, and the Rev. Wm. W. Olssen, the Rector, read the sentence of consecration. The Prayers to the Creed were said by the Rev. Mr. Duncan, and the Creed and Collect by the Rev. Mr. Ward. The first Lesson was read by the Rev. R. Cox, and the second Lesson by the Rev. C. R. Duffie, The Right Rev. the Bishop of Western New York, having consecrated the Church, preached and administered the Holy Communion, the Right Rev. the Bishop of Maryland reading the Epistle, and aiding in the administration of the elements. There were also present on the occasion, the Rev. Dr. Morgan, the Rev. Messrs. Tuttle, Harriman, Coffey, Jackson, E. R. T. Cook, and Draper.

ORDINATION.—On the second Sunday after Trinity, being St. Peter's Day (June 29th), the Bishop of Western New York held a special Ordination at Grace Church, Brooklyn. Morning Prayer was said to the Creed by the Rev. Dr. Vinton; the Rev. Mr. Weaver read the first Lesson, and the Rev. Mr. Grassett of the Diocese of Toronto, the second; the Rev. Mr. Penny of the Diocese of Rhode Island, concluded the Morning Service. The Rev. Dr. Turner preached the sermon from Col. i. 28, inculcating the duty of preaching Gospel truth, and the manner in which the duty should be performed. The Rev. Mr. Eigenbrodt presented the New York Candidates for the Diaconate, and the Rev. Mr. Ashley of Syracuse, those of Western New York. The Rev. Dr. Johnson of the General Theological Seminary presented the Candidates for the Priesthood. The Bishop admitted Messrs. Dewitt C. Loop, Dan. F. Warren, and Lawrence Stevens of the Diocese of Western New York; and Messrs. Jubal Hodges, Samuel H. Sayres, William S. Ludlum, George Bedell, Hannibal Goodwin, and David E. Barr, of the Diocese of New York, to the Holy Order of Deacons; and the Revds. William T. Smithett, William W. Olssen, John J. Elmendorf, Thomas Gallaudet, William T. Webbe, Philander K. Cady, W. S. Coffey, Wm. H. Williams, Wm. W. Seymour, J. Selden Spenser, of the Diocese of New York, and S. Chipman Thrall of the Diocese of W. New York, Deacons, to the Holy Order of Priests. The presenters above-named, and the Rev. Dr. Vinton, united in the imposition of hands. The Epistle was read by the Right Rev. Bishop Whittingham, and the Gospel by the Rev. Mr. Loop. The Bishop of Maryland read the Offertory, and continued the service to the Canon of Consecration. The Bishop of Western New York consecrated, and was assisted in the administration by Bishop Whittingham, Dr. Vinton, and Mr. Ashley. The attendance on this occasion was very large, and several clergymen were present in addition to those named, whose names we could not record. The large number of candidates—*eleven* for the Priesthood and *nine* for the Diaconate—rendered the services very impressive. The 100th Hymn was, unfortunately, sung as a solo to the air from *Der Freyschutz, Und ob die Wolke*, and though admirably sung, *a la Jenny Lind*, it was, we are persuaded, the general impression, that the time was ill-chosen for such a performance.

The Clergy and Students present were hospitably cared for by several members of the congregation, at the conclusion of the service.

Sunday afternoon, June 29, in St. Mary's, Brooklyn, prayers were read by the Rev. Mr. McCurdy of New Jersey. Bishop DeLancey held a Confirmation. The Preface to the Confirmation office was read by the Rev. Mr. Shackelford, the Rector of the parish. *Ten* persons were confirmed, including *one* in private. The Bishop preached on the occasion.

On Monday, June 30.—In the morning Services were held in the Church of the Holy Innocents, at West Point; Morning Prayer was said by the Rev. Mr. Howland and the Rev. Mr. Gordon; and the Lessons were read by the Rev. Mr. Shaw and the Rev. Mr. Warren, Deacon; the Rev. Mr. Gibson. Rector of the parish, read the Confirmation Preface, Bishop DeLancey preached. and confirmed *seventeen* persons. The Rev. Messrs. Eigenbrodt, Tuttle and Loop were present.

MASSACHUSETTS.—Report to the Convention of the Diocese of Massachusetts, June, 1851, of St. Stephen's Chapel, Boston. The Rev. E. M. P. Wells, Minister. The Rev. Frederick W. Pollard, Assistant.

Baptisms, 61. Confirmed, 25. Administrations of the Holy Communion, 26 times. Communicants, over 200, but constantly varying, and many communicating only once or twice a year; at Easter and Christmas. Marriages, 41. Burials, 35. Sunday School Teachers, 13. Scholars, from 70 to 80.

The other services during the year have been daily morning and evening prayer, and on festivals and fasts, the ante-communion service, with a sermon or address at 12 M. Sermons and lectures are also delivered on Sundays, Wednesdays, and Fridays. The Holy Communion has been celebrated, besides the monthly appointments, on all the occasions, for which "proper prefaces" are specially appointed.

$445 have been given for Domestic Missions, for general and special objects.

The Episcopal City Mission Sewing Circle have raised $222 22 for the relief of the poor. This sum has been increased to $465,67, by voluntary donations sent in, and has been expended on 4418 occasions. About two-thirds of which has been expended as follows, viz.: 205 parcels of fuel, 2716 days, board, 2900 lodgings, 3150 meals, 1955 large loaves of bread, 1233 parcels of tea and sugar, and over 400 pairs of shoes, stockings, flannels, and other articles of clothing, all new, besides a large amount of second-hand articles. The remainder has been expended chiefly for Sickness, Rent, Traveling and Burials. These have increased the expenses to $334 beyond what has yet been given.

CONNECTICUT.—An Ordination was held in St. John's Church, in this city, on the 18th inst., by the Bishop of the Diocese, at which the Rev. Frederick Sill was admitted to the Holy Order of Priests, and Mr. Seth S. Chapin to the Holy Order of Deacons.

Morning Service was read by the Rev. Dr. Coit and the Rev. T. M. Clark. The Sermon was preached by the Rev. A. B. Chapin, from Jeremiah iii. 15. *And I will give you Pastors according to my heart, which shall feed you with knowledge and understanding.*

The Candidate for the Diaconate was presented by his brother, the Rev. A. B. Chapin; for the Priesthood, by the Rev. Dr. Williams, who officiated in the Litany and assisted the Bishop in the Communion. The Rev. Dr. W. Croswell read the Epistle. The Presbyters present generally united with the Bishop in the laying on of hands for the Presbyterate.

There were present of the Clergy besides those who took part in the services, the Rev. J. M. Willey, the Rev. C. R. Fisher, and the Rev. A. Jackson.—*Calendar.*

W. NEW YORK.

TRINITY CHURCH, UTICA. On Sunday last the Rev. Dr. Proal, the Rector of Trinity Church, in this city, announced to the congregation that the place of worship in which they had so long assembled must be abandoned. For a long time the work of decay has been going on, and last week a committee of seven builders, having spent two days in careful examination of the edifice, unanimously decided that it could no longer with safety be occupied.

This Church was erected about fifty years since. It has been several times enlarged, the increase of the congregation rendering such alterations necessary. The parish has been under the charge of the present worthy Rector for fifteen years.

For half a century the devout have met within its walls to worship God according to the services of our evangelical Liturgy, and here many have been taught the way of life. Not without regret will many of our citizens witness the demolition of the Church in which they were baptized and confirmed, and where, for so many years, they have been accustomed to partake of the memorials of a crucified Redeemer. But the welfare of the parish demands a new and more commodious edifice, and we doubt not that one which shall be an ornament to the city, and suitable for the worship of Almighty God, will soon rise upon the site of the present structure.

Gospel Messenger.

From the Banner of the Cross.

NEW JERSEY.

The following is the reply of the Bishop of New Jersey to the Archbishop of Canterbury's Letter.

RIVERSIDE, ST. MARK'S DAY, 1851.

MOST REVEREND AND DEAR BROTHER:

I was away from home, on a Visitation of my Diocese, which is not yet completed, when your most interesting letter arrived; and, though I have but a day, I must employ a part of it, in its cordial acknowledgment.

With my whole heart, I respond to the resolution of the Venerable Society for the Propagation of the Gospel in Foreign Parts, "to commemorate, with thanksgiving and prayer, the close of its third Jubilee"; and to your Grace's admirable proposal, of a "joint celebration." At the approaching Convention of the Diocese of New Jersey, which will assemble here, on the eve of the Feast of the Ascension, I shall propose a plan, for its commemoration, among us; and shall commend it heartily to my brethren reverend and beloved, the Clergy and the Laity, who will be with me then. It will come, with singular fitness, from a Bishop whose chair, in the gracious order of God's Providence, is set, in the very place, which the Venerable Society selected, in 1710, as the seat of the first Bishop in America; and a Church, his own parochial cure, which was founded, one hundred and forty-eight years ago, by one of the Society's earliest Missionaries, the Rev. John Talbot; and the Parsonage House, for which, was provided, one hundred and thirty-three years ago, by the benevolence of a Bishop of Gloucester, through the friendly interest of a Bishop of London. Nor, can it fail of a most affectionate reception, in a Diocese which as truly and as gratefully, as any other, adopts and owns the tribute which the Preface of our Prayer Book renders, to the Church of England, as to her, "indebted, under God, for her first foundation, and a long continuance of nursing care and protection."

The celebration, which is proposed, while it must secure a hearty interest and concert, wherever the noble Vine, whose planting it commemorates, has dropped a seed, will certainly, through God's blessing, on the hearts of men, be rich, in spiritual fruits. It must awaken new convictions of the truth and preciousness of the Redeemer's promise, to his Apostles, to be always with them, to see, how literally, "a little one has become a thousand." It must draw together, in a closer bond, the souls of the vast brotherhood, whose voices rise together, in our common prayers, "from the rising of the Sun, even to the going down of the same." It must quicken the pious purposes of Christian men and Christian women, whom God has made the stewards of his goods, to give, as He enables them; the poor, of their poverty as the rich, of their abundance, for the increase and furtherance of a work, so blessed of the Lord, so full of blessings for mankind. And shall it not bring down, an hundred fold, into the house of the Venerable Mother of us all, in peace, and plenty, and prosperity, the rich reward of her unwearied labors and uncounted alms! As "the signs of an Apostle" mark her, in every land, an Apostolic Church; so, shall the world-wide tokens of a Catholic love set the seal of God, to her continuance in the Catholic Faith.

I should do violence to every generous feeling of my heart, dear and most reverend brother, did I withhold the assurance of my deep and tender sympathy with you, and with your whole Communion, in the troubles and trials, by which you are now beset; or, keep, from you, the confident assurance, that my beloved brethren of the Church of England, of every order, and in every rank, have but to follow the Apostle's counsel to the Philippian Church, to "stand fast in one spirit, with one mind, striving together for the faith of the Gospel, and in nothing *terrified* by their adversaries," to receive in the gracious answer to their faithful prayers, "an evident token" "of salvation, and that of God." To all that truly love the Suffering Saviour, and would share His consolations and His triumphs, it is given, "not only to believe on Him," but also to suffer, for His sake.

That, upon the Venerable Society, and upon the whole Church of England, the most abundant blessings of the Holy One may continue and increase; and that He may have your Grace in His most Holy keeping, and give you many seals, to your responsible and arduous ministry for Souls, is the continual prayer, dear and most reverend Brother, of your affectionate brother in the Lord,

G. W. DOANE, Bishop of New Jersey.

MARYLAND.—*Ordination.*—On Trinity Sunday, in Mount Calvary Church, Baltimore, the Right Rev. Bishop Whittingham admitted to the Holy Order of the Priesthood, the Rev. Samuel R. Sargeant, Rector of St. Mary's Hall, Baltimore, and of Grace Church Elkridge Landing, and the Rev. William W. Lord. Morning Prayer was said by the Rev. Geo. A. Leakin, Rector of Trinity Church, and the candidates were presented by the Rev. Cleland K. Nelson, of Annapolis. The Rev. Messrs. Miller, Nelson, and Leakin assisted in the laying on of hands.—*Banner of the Cross.*

For the Churchman.

MICHIGAN.—*Ordination, Confirmation and laying of a Corner Stone.*—On Sunday, June 2, Right Rev. S. A. McCoskry, D. D., visited the parish of St. Mark's, Grand Rapids, Michigan. On this occasion, Mr. D. D. Van Antwerp was admitted to the Sacred Order of Deacon. The Morning Service was performed by the Rev. F. H. Cumming, Rector of the parish; the Candidate presented by the Rev. C. C. Taylor, President of St. Mark's College; the Sermon preached by the Bishop—our duty to "prove all things, and hold fast that which is good"—was ably, lucidly, eloquently set forth and enforced, and our Church shown to be built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the corner stone, and that separation from this Divine fold would be not to hold fast that which is good. His remarks were well received by the whole of the large congregation that attended, many even of those of other denominations expressing themselves as having been made by that discourse much better acquainted with the Church than they had ever yet been.

On the afternoon of the same day the rite of Confirmation was administered to 21 persons, six others who were prepared for it, being unavoidably absent. Among the number confirmed, it was gratifying to perceive there were many males. The heart of the Rector could not but have been much gladdened by this visitation.

On the following day the Bishop, accompanied by the Rev. Messrs. Cumming, Taylor and Van Antwerp proceeded to Plainfield, ten miles distant, in a most violent storm of rain. Here a congregation had recently been organized by the efforts of the three brethren named above, and they were now assembled to witness the laying of the corner stone of a Church edifice. Notwithstanding the violence of the storm, many persons were in attendance, manifesting great interest in the solemn and appropriate services. This Congregation has been gathered in a town where hitherto there were but two Episcopal families: now quite a number have avowed their preference for the Church.

SOUTH CAROLINA. *Episcopal acts of the Bishop of South Carolina.—Journal of the Bishop.—Extracts from the same.*—December 28. Administered confirmation to a sick member of St. John's, Hampstead, at his dwelling.

1851. January 4. At the city of Key West, the Church, St. Paul's, was consecrated, the "Morning Prayer" being said by the Rev. Mr. Young, who also read the "Sentence of Consecration,"—the Sermon was by the Bishop—the Rector, Rev. C. C. Adams, read the exhortation for the Holy Communion, to be administered to-morrow.

5. At the same Church, after "Morning Prayer," and a Sermon by Rev. Mr. Young, (the Ante-Communion being read by the Rector.) I administered the holy rite of Confirmation to 16 person, 14 white, 2 colored; and the Holy Communion to 37. After "Evening Prayer," by the Rev. Mr. Young, the lessons and the baptism of a male adult, by the Rector, I addressed the confirmed and the candidates for Confirmation, and administered the holy rite to 18 persons, 14 white, 5 colored.

7. At the same Church, after "Morning Prayer," by the Rev. Mr. Young, and the baptism of a male adult, I preached and administered Confirmation to four persons.

February 9. At St. Michael's Church, the Rev. J. B. Seabrook was admitted to the holy order of Priests, presented by Rev. Mr. Young, who preached the Sermon, and with the Rev. P. T. Keith, concurred in the "laying on of hands."

16. In St. Andrew's Parish, in the Church, I admitted to the holy order of Deacons, J. Grimke Drayton, and at the plantation of Mr. N. R. Middleton, I said "Evening Prayer," and preached to, and catechised the colored people. For this class, *three* chapels have been erected, and a fourth is nearly completed within the bounds of this parish.

19. At "All Saints," Waccamaw, I administered Confirmation to 8 persons, and made an address. The "Morning Prayer" was read by the Rector, (Rev. A. Glennie.) At the plantation of P. Weston, Esq., 26 children were catechised on various parts of the Book of Common Prayer, by the Rector, in my presence, for about one hour in the afternoon. At night, after "Evening Prayer," by the Rector, and the lessons read by Rev. J. Hunter, in a neat chapel, which was filled by the laborers of his plantation—the white family being present, I preached.

20. At the plantation of P. Alston, Esq., I read "Evening Prayer," the lessons and sermon by the Rector; I administered Confirmation to one person. In the afternoon, I was present at the catechising of 17 children, and the grown persons were catechised at night, by questions founded on the sermon, by the Rector.

21. In Prince Frederick's Parish, at the Chapel, after "Morning Prayer," by the Rector, I preached, and confirmed one person.

23. At Prince George's, Winyaw, after "Morning Prayer," and the Ante-Communion, by the Rector, (Rev. R. T. Howard,) I preached, and confirmed 8 persons. After "Evening Prayer," I made an address to the confirmed. It was gratifying to notice in the morning, a large congregation in this noble and venerable building, which is in the best repair, and provided, since my last visit, with a large sweet-toned organ, at the cost of $1,800. Another still more important improvement is the erection, (soon to be completed,) of a rectory, in a healthy location, two miles from the city, which will accommodate the Rector and family during the summer, and secure services in the Church; whereas, formerly, the distance of the summer residence unavoidably prevented services statedly on every Lord's day. It is understood that means for always keeping this Church in good repair, and for meeting the salary of the organist, have been provided by two legacies, which form a permanent fund.

24. Near North Santee, at the plantation of Simons Lucas, Esq., after "Evening Prayer," by the Rector, (Rev. E. C. Logan,) I preached to the blacks, confirmed 44 of them, made an address, and catechised briefly. There are in this neighborhood eight localities at which the Rector holds services, and the people of ten plantations have the benefit of his ministrations. The congregation this night was large, above 100, being the laborers of four plantations.

25.—*Feast of the Annunciation.*—In the same parish, at the "Church of the Messiah," after "Morning Prayer," by the Rector, I read the Ante-Communion, and preached. At the plantation of Mr. S. Deas, I confirmed a sick man. At the plantation of Mrs. E. Horry, after "Evening Prayer," by the Rector, I preached, and confirmed 54 persons. The apartment in which the congregation of the "Church of the Messiah" meet for public worship, has been enlarged so as to be twice the size it had been, when I was last here. Total confirmed, (in public 98: in private 1)—99: servants of eight masters.

30. In Prince William's Parish, at the Church (Sheldon), after "Morning Prayer" and the Ante-Communion. by the Rector, (Rev. E. Leverett,) I preached, and confirmed 5 persons. A sweet-toned organ has been provided since I was last here, and a large subscription has been obtained for the erection of a Church, expected to cost about $10,000. The school, instituted by an individual, is in successful progress, with the assistance of several of his friends, having more than twenty boys who are gratuitously boarded and clothed. They are taught to labor daily on the farm, and on the Lord's day participate in the devotions and teachings of the Church. At the *Chapel*, after "Evening Prayer," by the Assistant Minister of this parish, (Rev. S. Elliott,) I preached, and confirmed 50 blacks from four of the neighboring plantations. The weather was very inclement, but in the congregation were more than 200 of the servile class. The family of the Pastor, and a few other whites were present. The Church provided, at the cost of the Minister, is a substantial neat building, which could accommodate about 600 persons.—*Charleston Gospel Messenger.*

[The above extracts have been marked for insertion some time, but have been crowded out by the Conventional, and other proceedings.]

New Publications.

COSMOS, by Humboldt. Vol. 3. Translated by E. C. Ottee. Bohn's Edition. London. Pp. 300.

The same. Harpers: New York. Pp. 220.

The present volume is devoted to celestial phenomena, and gives a comprehensive history of cosmical science, and the attempts made to demonstrate a unity of nature, in the universe. It then proceeds to give succinctly the latest modern discoveries as to light, the number, distribution, color, magnitude, and distances of the fixed stars, the nebulous theory, periodicity of the fixed stars, their motion and parallax; assumption of a central body for the whole sidereal heavens; multiple and double stars. A brief notice of telescopes is also contained in this volume. The subjects are lucidly and profoundly treated, and the volume must be read with the utmost satisfaction and delight. A copious index is added.

The English edition is for sale at Messrs. Bangs & Co., Broadway.

The NORTH BRITISH REVIEW for April, has been published by Messrs. L. Scott & Co. Its contents are:—1. *France since* 1848.—An able view of the state of parties and things in that country at present. 2. *Forms of Infidelity in the 19th century*, reviews the works of Mackay, Francis Newman, Auguste Comte and others, and is valuable as showing the new phases infidelity is ever assuming, and the peculiar arguments which have to be met. There is a curious jumbling of Episcopacy and Popery in the same category. 3. *Thackeray and Dickens.*—A candid and judicious estimate of these two writers. 4. *Recent Extensions of Formal Logic.*—An elaborate paper which merits an attentive reading. 5. *Autobiography of the late William Walford*, an English Congregational Minister. 6. *Animal Magnetism.*—A skilful dissection of some pretended conclusive experiments by Dr. Mayo and others. 7. *Public Libraries*, especially that of the British Museum. 8. *Arago's Life of Carnot*, one of the distinguished military geniuses brought forth by the French Revolution. 9. *The Water Supply of London.* 10. *Royal Supremacy and Papal Aggression*, which makes out a formidable case against the Erastianism of the English Establishment, and the advantage which it gives the Pope in his onslaught.

Messrs. L. Scott & Co. have published the 22nd Number of their re-print of STEPHEN'S BOOK OF THE FARM, which completes the work. We shall endeavour to give next week a brief account of this valuable book, which should be in the possession of every agriculturist who wishes to prosecute his labors scientifically.

We acknowledge the receipt of the *first* volume of a new Edition of Shakspeare, by the Rev. H. N. Hudson, which presents a beautiful appearance, calls for more attention than we have been able te give.

Messrs. Phillips, Sampson & Co. have issued the first number of Shakspere's Poems, containing the Adonis & Lucrece. It is equal to three ordinary numbers, and is printed with the same superb type and beautiful execution which characterize the Dramas of Shakspere.

We have received HARPER'S NEW MONTHLY for July, The INTERNATIONAL, from Messrs. Stringer & Townsend, and the Methodist Quarterly, which we are prevented from noticing more fully at present. The Sailors' Magazine for July and the Mentor for June have also come to hand.

The Journals of the Dioceses of NEW HAMPSHIRE & NORTH CAROLINA have just been received.

CLERICAL CHANGES.

Rev, A. C. Patterson to the Rectorship of St. St. James's Church, Skeneateles, Western New York.

Married.

In St. Peter's Church, Bainbridge, W. N. Y., on the 25th of June, by the Rev. S. Foote, Mr. Edward Barrows, of the City of New York, to Miss A. Jeannette Benjamin, of Bainbridge. N. Y.

On Tuesday, 1st July, in Trinity Church, New York, by the Rev. W. T. Webbe, the Rev. S. Chipman, Thrall Rector of Trinity Church, Camden, W. N. Y., to Mary C. Van Liew, youngest daughter of the late John Re Van Liew, Esq. of this city.

Died.

At Paterson, N. J., on the 25th ult., Brown King, Esq., aged 64.

MRS. CHARLOTTE HIGBEE.—The grave, which closed this morning over all that was mortal of this venerable and beloved lady, has spared none more lovely or more excellent. At the age of sixty-five, she retained the tenderness, and gentleness, and freshness of feeling of early womanhood. Her heart was ever open with her hand to all the claims of sympathy and charity. Her house was the cherished abode of the most refined and generous hospitality. For the evening of the very day that took her from us, she had meditated an act of social courtesy; and when she left her house for the last time, on the evening before, it was to carry comfort and refreshment to the sick. Married forty-six years ago, of which she had been ten years a widow, she reared up eleven or fourteen children; and lived to see several of them centres, like herself, of Christian influence and attraction. A happier house than her's; or happier hearts than theirs' that gathered there; or one who was more happy in the happiness of others; could no where be found. The present writer testifies from the heart, upon a constant experience of nineteen years. It was observed of Mrs. Higbee, that always of a lovely temper, she had, in her later years, and even more, in the last months of her life, grown lovelier still. Her thoughts were all of peace; and all her words were words of love. She was ripening and mellowing for the Paradise of God. A humble believer, a pious worshipper, a devout communicant of the Church, "she adorned, in all things, the doctrine of God," her "Saviour." There was a "daily beauty" in her life, which is reflected only from "the face of Jesus Christ." She was a woman such as Solomon describes in the last chapter of his Proverbs. Of no one could it be more justly said: "She openeth her mouth with wisdom; and, in her tongue, is the law of kindness." A counsellor of the soundest prudence; a comforter of the most persuasive tenderness. Most literally do "her children rise up and call her blessed." And many are the hearts that will be saddened that the fires have gone out on the hearth of that magnificent old mansion; of which she was the comfort and the joy. But she has found entrance into "a house not made with hands;" and she has left to us, who survive her, the light and warmth of her benignant and beautiful example. A death like her's, however short the actual summons, is not the "sudden death" from which we pray to be delivered, in the Litany. Though less than six hours chilled, in her, the heart of love that had been ministering to the delicate and helpless ones about her: it was no sudden death. She had lived for it. And, for some months, as it now appears, she had looked for it. But (as her nature was renewed by grace,) meekly, calmly, hopefully, cheerfully. It was that beautiful *euthanasia* which we read of only in the Gospel; which is accomplished only through the cross. She "fell asleep" in JESUS." G.W.D.

Riverside, 17 June, 1851.

Notices.

The Standing Committee of the Diocese of New York, give notice that they have requested the Rt. Rev. Dr. DeLancey, of Western New York, to perform Episcopal Services, in the following Churches, during the ensuing Summer and Fall, and that the Bishop has accepted the appointment, and may be expected in the several parishes on the days specified in the accompanying list. In naming the *hour* of Service, the Clergy are requested to have regard for the preceding and subsequent engagement of the Bishop. Half-past 10 o'clock, A.M., and 4 o'clock, P.M., until September, and then 3 o'clock, P.M., are suggested, unless other hours should be more convenient. It is expected, also, that facilities will be afforded for the Bishop's transit from point to point, when he is off the main routes of travel, and where public conveyances cannot be had, or are not available.

By order of the Standing Committee,
WILLIAM BERRIAN, President.
BENJ. I. HAIGHT, Secretary.

New York, May 15, 1851.

	July.		
3d Sunday aftr Trinity,	July 6,	A. M.	Sag Harbor,
Wednesday,	" 23,	A. M.	Morris.
		P. M.	Gilbertsville.
Thursday,	" 24,	P. M.	Unadilla.
St James, Apostle, Friday,	" 25,	A. M.	Otego.
		P. M.	Westford.
6th Sunday aftr Trinity,	" 27,	A. M.	Cooperstown.
Monday,	" 28,	A. M.	Exeter.
		P. M.	Richfield, (Monticello.)
Tuesday,	" 29,	A. M.	Richfield Springs.
Wednesday,	" 30,	A. M.	Cherry Valley.
	August.		
Friday,	Aug. 1,	P. M.	Fairfield.
Saturday,	" 2,	A. M.	Norway.
7th Sunday after Trin'y,	" 3,	A. M.	Little Falls.

A meeting of the Clergy of Fairfield county, will be held in the Parish of St. James, Danbury, on Tuesday and Wednesday, the 8th and 9th of July.

The first service will be held on Tuesday, at 3 o'clock, P.M.

W. WHITE BRONSON,
Secretary.
Danbury, June 23, 1851.2t

FOREIGN COMMITTEE OF THE BOARD OF MISSIONS.

Notice is given that James J. Aspinwall, Esq., has been elected Treasurer of the Foreign Committee of the Board Missions, in the place of J. Smyth Rogers, M.D., deceased. All contributions intended for the Foreign Missionary Treasury, are hereafter to be addressed to Mr. Aspinwall, No. 86 William Street, New York.

The acknowledgments of contributions will invariably be closed on the 15th of every month, and published in the Spirit of Missions for the month next ensuing.

Foreign Mission Office, 2 Park Place. P. P. IRVING, Sec. Sec.
June 16, 1851-1m.

TO CHURCHMEN OF NEW YORK.

A Church is to be built in Bishop Kemper's Diocese, at Fond du Lac, Wisconsin. $600 has been raised in Dutchess County. The Church will cost about 2,000. The Railroad from Fond du Lac to Milwaukie, is under contract, and is to be completed within two years. Fond du Lac will then become a place of large business. There is no Episcopal Church within 50 miles. Bishop Kemper is from New York, and the success of this undertaking will be very pleasurable to him. A few persons have already contributed funds in the hands of the subscriber. The subscriber will most thankfully receive and appropriate whatever sums the liberality of the Churchmen of New York, may induce them to bestow, for this memorial to the glory of God and the welfare of their fellow-men in Wisconsin.

F. CUNNINGHAM,
No. 4 New st., New York.

NEW YORK ECCLESIOLOGICAL SOCIETY.

The regular Quarterly Meeting of the Society, will be held at St. Paul's Sunday School Rooms, on Monday evening, July 7th, at 8 P.M.

P. E. CHURCH MISSIONARY SOCIETY FOR SEAMEN IN THE CITY AND PORT OF NEW YORK.

A stated monthly meeting of the Board of Managers of this Society, will be held in the S.S. Room of the Church of the Ascension, on Tusday evening next, 8th instant, at 7½ o'clock.

July 5, 1851. THOS. P. CUMMINGS, Rec. Sec.

Acknowledgments.

NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of the 24th inst.

Ch of the Holy Communion, Rev Dr Muhlenberg, 107 30; Ch of the Holy Innocents, Albany, part of Jubilee coll, 4; Henry Dill and Elisha P Wheeler, of Grace ch, Middletown, Orange, 2 ea, 4. Total, 115 30.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.
New York, July 1, 1851. 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since the 24th inst.

Ch of the Holy Innocents, Albany, 2; Rev E P Cady, don, 1; Rev F H Cuming, sub, 1.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, July 1, 1851. 20 John street.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

The Treasurer has received since acknowledgement of 24th ultimo, the following contributions, viz:

Trinity, Granville, Wm H Williams, 7 81; Trinity, Fishkill, Rev Dr Cruse, 10 50; Ch of Holy Innocents, Albany, Rev S Reid, Jubilee coll, 15; St Pauls, Poughkeepsie, Rev A D Traver, 8 50; Ch of the Messiah, Glens Falls, Rev J A Spooner, 5; Trinity, West Troy, 7; St Pauls, Albany, Rev Dr. Kip, 25. Total, 78 81.

C. N. S. ROWLAND, Treasurer,
July 1, 1851. 55 Water street.

THE MARINER'S HOME,
(North River.)

The undersigned gratefully acknowledges the receipt of $2 from the offgs of St Pauls ch, New Haven, and 10 from an unknown friend, for the funds of the Home.

In behalf of the Committee, and for myself, I herewith tender sincere thanks to those who have so liberally aided in this work. The Home is now comfortably fitted up, and we have a few books towards a Library, which we are desirous of enlarging. Since our removal to the new house, we have had the sick, the disabled, and the entirely destitute sailor to care for, destitute through shipwreck, and these take from the income of the Home. For these and other reasons, heretofore stated, we still look to our friends for help to pay the rent of the house. And we feel that those who have done so, will do so again if necessary, while we have faith enough in one work to believe, that there are many others who would gladly supply all our need, if they would only go to 107 Greenwich st., and see for themselves, the Mariner's Home.

D. V. M. JOHNSON,
In charge of the Fl. Ch. of the H. Com.

Charles Ely, 104 Broadway.
T. P. Cummings, 74 Beaver-st. } Committee.
Ed. Haight, 68 Maiden Lane.
June 30, 1851.

DOMESTIC MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since June 17, viz:

Ch of the Holy Evangelists, NY, for Wis, 25; St Thomas, Ravenswood, for Or, 22 61; Holy Trinity, Pa Prince Geo, Ma, 6; St Pauls, Troy, NY, for Wis, 91 32; Trinity parish, NY, for Wis, 240 66; St Johns, Phil, 27 78; St Thomas, Mamaroneck, NY, 5; Christ ch, Hudson, 15 43; St Pauls, Sing Sing, NY, 31; St James, Fairhaven, Ct, 5; Ch of the Holy Innocents, Albany, NY, 20; St Michaels, Bloomingdale, NY, for Or, 41 73; St Marys, do, 7 14; St Georges ch, Newburgh, NY, 60, of which, 4 25 is for Fond du Lac; St Lukes, NY, for Wis, 48; Christ ch, Manhasset, NY, half for each, Or and Wis, 36 50; Trinity, New Rochelle, NY, for Wis, 14; St Lukes, Rossville, SI, half 4; Emmanuel, Pa. Alleghany Co, Md. 15 25; St Pauls, Stafford, NY, for Wisconsin, half 4; Board of Missions coll offy, half 2 96; at Miss Sermon, half 17 3; Miss Meeting, half 17 69; Grace, Cherry Valley, NY, for Or, 4; St James, Scarsdale, NY, for Or, 18; Ch of the Messiah, Glen's Falls, NY, 5; for Wis, 3; ch of the Intercession, NY, half 4 60; St Marys, Burlington, NJ, for Wis, 7; St Pauls, Detroit, Mich, 21 25; St Johns, Monticello, NY, for Or, 5; Mariners ch, Detroit, Mich, 3 92; St Lukes Kalamazoo, Mich, 3 33; St Marys, Brooklyn, for Wisconsin, 21; Calvary ch, Brooklyn, 7; St Georges, Astoria, NY, for Or, 14. Total, 895 20.

THOMAS N. STANFORD, Treas.,
New York, July, 1, 1851. 137 Broadway.

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The subscriber thankfully acknowledges the receipt of a complete series of the Publications of the Board of Missions of the Protestant Episcopal Church, consisting of the "Spirit of Missions," the "Proceedings of the Board," and the Sermons; being a donation to the Library of the Mission in Minnesota, through the Rev W T Webbe, Secretary, &c.

JOHN A. MERRICK,
June 27, 1851. For the Minnesota Mission.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

The Treasurer acknowledges the receipt of the following sums, within the year ending July 1, 1851.

From St Annas ch, Fishkill Landing, Rev Dr Robertson 17 15; Rev S Davis, the gift of a lady, 1; Wm Moore, Esq, 5; Rev J H Wongfield, Rector Trinity ch, Portsmouth, Va, 5; Grace church, Brooklyn, 10; from a little girl in St Pauls (chant) S School, Cincinnati, the proceeds of sale of her work, devoted by her desire to the purchase of a Library for some destitute School at the West, by the Rev G D Gillespie, 19; J I Morton, 2 50; a collection in St Pauls, on Sunday evening, June 29, after a sermon by the Rt Rev the Bishop of Maryland, 84 28. Total, 134 93.

JOHN W. MITCHELL,
Treasurer.

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3. The Metropolitan Protectives, *Household Words.*
4. Scoresby the Whaler, *Chambers' Journal.*
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June 28, 1851.-tf.

Selected Matter.

Seventh Annual Report of the Mariner's Family Industrial Society.

We perceive by this document, that this interesting and energetic Society, have, in their industrial department, during the past year, furnished employment to 103 poor women, who have manufactured 3800 garments, and received in wages, the sum of $2,154 52. We are happy to perceive, from the Treasurer's report, that the bequests of the late Misses Demilt, amounting to $4,000, have placed the financial affairs of the Society on a substantial foundation, and that the receipts from sales for the year, amounting to $5041 26, manifest a state of increasing activity and prosperity in the business department. The Store is at 322 Pearl street.

It will be recollected by the friends of the Society, that in 1847, the Board of managers, feeling deeply the necessity of some permanent and economical provision for the many sick and aged female relatives of seamen, with whom they were constantly brought in contact, petitioned the Legislature for a grant of funds for the erection of an Asylum, and also for the surplus funds of the "Seamen's Fund and Retreat," for the support and relief of those unable to provide for their own necessities. Notwithstanding the most powerful opposition, the indefatigable and heroic efforts of the ladies, resulted in the passage of an Act appropriating and placing in the hands of the Trustees of the "Retreat," the sum of $10,000 for the erection of an Asylum, and directing that the surplus funds of the "Retreat," (which is supported by a tax on the sailor) be appropriated in accordance with the prayer of the petitioners.

Since the passage of this Act, the Trustees of the Retreat have appropriated, and the same has been distributed by the Committee of the M. F. I. Society, the sum of $8,466 44, thus relieving a vast amount of sorrow and suffering among this deeply necessitous class of females. But a period of three years having elapsed with no prospect of the erection of the Home, the ladies determined on another effort, to secure the desired object, and during the past winter, again presented the cause of their needy pensioners, to the attention of the Legislature, who passed an Act appointing a new Board of Trustees to take charge of the funds already appropriated, and immediately to erect the long contemplated Asylum. This Board of Trustees have already entered on their duties with a spirit of energy and zeal that gives promise of the speedy accomplishment of their undertaking; and ere another winter shall arrive, a comfortable and pleasant abode for the sick and aged female members of seamen's families, will doubtless be ready for their reception.

The Society earnestly solicit donations of money or furniture for the comfortable preparation of the building, for the reception of its occupants, and it is hoped and expected that many, to whom God has given wealth, will, in making their final disposition of the same, remember this truly noble and praiseworthy institution. Funds so appropriated, should be bequeathed to the "Mariner's Family Industrial Society, of the Port of New York, in trust, for the benefit of the Mariner's Family Asylum."

We select from the Report, a few deeply affecting incidents, which have occurred during the year, and which will furnish a powerful appeal to the benevolent, for aid in relieving sorrow and distress of similar character, found to an almost unlimited extent in this great city.

"*Five* of our aged pensioners have died the past year. We will give a few facts from the history of one of them, who was unknown to us until her poverty and failing health compelled her to apply for aid; yet we think her name will be remembered by many of our wealthy friends, some of whom have enjoyed her friendship in her more prosperous days; for though she has been numbered among our beneficiaries, and has been laid in a grave provided by the charity of friends, it is but a few years since she ranked among the wealthy.

We allude to Mrs. Anna Williams, whose husband was once among the wealthy shipmasters of this city. Having acquired a competence, he retired from business, expecting to spend his last days in the enjoyment of ease. But not long was he permitted to enjoy that wealth which he had spent years in amassing. Suddenly, and in a manner wholly unlooked for, all was swept from him, and beneath the weight of sorrows he soon sank into the grave, leaving a widow to struggle on as best she might, under the accumulated trials of her lot. One after another, the relics of more prosperous days were disposed of, in order to furnish the means of subsistence, while she labored diligently with her hands that she might not eat the bread of charity. About two years since, as she was crossing one of our streets, she was struck by an omnibus, which severely injured one of her eyes, which resulted in a cancer, eventually depriving her of sight. Since that time, she has been obliged to depend on others for the supply of her daily wants. Some few individuals, the *children* of former friends, occasionally assisted her, but she was chiefly dependent on this Society for the *care* which was necessary, sick and helpless as she had become.

We have said that this poor old woman had once been numbered among the *wealthy*. One little incident which occurred while her body lay uncoffined, ere yet it had been consigned to the grave, proves that she deserved a *higher rank*, a name among the *benevolent*, *the rich in good works and kindly deeds*. A member of our Board, together with a poor woman who had acted in the capacity of nurse, were busy arranging the few articles of her scantily furnished apartment, preparatory to the funeral, when a woman decently attired, suddenly entered, and falling on her knees beside the corpse, wept most bitterly. After a few moments she arose, and seeing that others were present, with an inquiring look, exclaimed, "Oh, is it so! has this poor creature been obliged to depend on charity for care, and been prepared for the grave by the hand of strangers?" "Did you know Mrs. Williams?" she was asked. "Yes," she replied, "I have long known her. When I was left a widow, Mrs. Williams for five years paid my rent, while she educated my two daughters, and through her kindness they are now qualified to support themselves and me. Mrs. W. was at that time rolling in wealth, and can it be that she has been brought to this?" We felt then as we have ever felt, that the *lament of the poor* is the most desirable eulogy.

The subject of the following notice applied for aid four years since, soon after her husband, an ordinary sailor, had met a sudden and awful death, to which the perils of a seafaring life constantly subjects the Mariner—by falling from the mast-head. She was young, under twenty-five, with two children, and soon after a third was added to the group. The eldest was helpless from a hip complaint; yet, in the midst of all these discouragements, this young, poor and virtuous mother, without a particular friend or relative in this country, (for although her husband was an American, she had left all to follow him,) never faltered or turned aside, as far as we have been able to ascertain, from her unceasing efforts to provide and restore health to this poor, feeble child, then about six years of age. First, she carried her in her arms to every physician she could hear of, whom she thought would help her: next she was placed in the City Hospital till the doctors pronounced her case incurable At one time she was told to procure young pups, and having slain them, quickly apply the flesh, while still warm, to the parts affected; this she pursued for some time, as she did many other things, while life and hope remained. In addition to this, an unceasing effort was made to procure food for her family of four, and we have known her repeatedly to go miles to procure some little delicacy for this sick child, and that after nine o'clock at night; neither winter's storm nor summer's sun stayed her weary steps for over three years, as this suffering child continued its sorrowing existence till last August, when a few of us contributed to bury it, after having in vain made application for help to the Catholic priest of the church with which she was connected. Previous to the death of this child, the youngest, born after the father's death, began to decline, after having the measles, and was only released from its sufferings about three weeks since. During all this time, the Society have provided for her rent, and partially for her support, either from the fund received from the "Retreat," by collections from individuals, or appropriations from the society. In addition to this, she had been supplied with coarse work from the store, as she could do it, and she has earned $56 35 the last year.

But notwithstanding the aid afforded, she has often been in want. A few days before the death of the last child, two of the Managers called to inquire after her, and found her plying the needle beside the sick child, who was crying for food. As we have looked at this suffering and uncomplaining widow, (we never saw her smile,) we have wished that those who say "there are no *Sailor's wives*"—thus infering that the woman who associates with the common sailor is not worthy of the sacred name of wife—we say we have wished they might have witnessed the entire devotion of not only this woman, but many more like her, at the present moment languishing in the garrets and cellars of this great city.

Will not those who abide in ceiled houses, and provide every luxury for their little ones, remember the widow and orphan of the poor sailor, who has periled and lost his life to enrich "the merchant princes?"

From the Boston Daily Evening Traveller.—May, 1851.

Essay

ON THE HISTORY AND PROGRESS OF GEOGRAPHICAL DISCOVERY.

BY REV. DR. ROSWELL PARK.

(Continued.)

We now proceed to narrate the progress of discovery in the North Polar regions; and will begin with those on the north of Europe and Asia. In the year 1553, Sir Hugh Willoughby, with three vessels, was sent by the English Court to sail around the North Cape of Europe, on a voyage of discovery. After being driven about, far to the north, he perished in the cold, with all his crew, near the mouth of the Petchora River, east of the White Sea; and there the ship was found several years afterward, with the remains of himself and crew. But Chancelor, in command of the second vessel, was the first English navigator who entered the White Sea; and this led to the founding of the city of Archangel by the Russian government. (Ed. Enc. II. 522.) In 1556 Stephen Burroughs made a voyage in the same direction, and appears to have been the first who brought back information of Nova Zembla. (Ed. Enc. IX. 606, and N. Pol. Exp.) In 1594, the Dutch sent a ship under Barentz, which reached the Gulf of Obi, and then returned, supposing this to be the N. E. extremity of Asia. In 1596, Barentz was sent out again on the same errand, and discovered Spitzbergen or E. Greenland. But he was blocked up by the ice on reaching Nova Zembla, and compelled to winter there with the loss of his ship. He died soon after leaving there, but his crew were saved by a Russian vessel. In 1608, the celebrated Henry Hudson attempted the northeastern passage around Asia, but returned after reaching Nova Zembla. In 1648, the Cossack, Semen Deshnew, sailed from the river Kolyma in the N. E. part of Siberia, through Behring's Straits, to the Gulf and River Anadir; but this fact was not known in Europe until many years afterwards. (Enc. Am. XIII. 326.) In 1676, Capt John Wood made another attempt to sail around the North of Asia; but one of his vessels was wrecked on Nova Zembla, and he returned with the other. In 1726, Capt. Vitus Behring, sent by the Russian government across Siberia, discovered the straits which separate America from Asia; and in 1741, he sailed northward from Ochotsk through the straits; but was cast away on a desolate island, and died there the same year. (Enc. Am. II. 33.)

The first attempt to discover a northwestern passage to the Indies, was that of John Cabot; who in 1497 discovered Newfoundland, as already mentioned. The second attempt was that of the Portuguese, Gasper Cortereal, who, in 1500, discovered and coasted Labrador. A third attempt is said to have been made in 1524, by the Spaniard Gomez; but of this nothing definite is known. In 1527, two English ships were sent on the same errand; but one was cast away on Newfoundland, and the other returned home.—In 1576, Capt. Martin Frobisher sailed with three small vessels, in search of a northwest passage to India; but went no farther than Labrador. Returning home, he brought back a quantity of a mineral, (probably iron Pyrites,) which was mistaken for gold; and this led to a second voyage, the next year, in which he discovered Frobisher's Straits, and to a third voyage, in the year following, with 15 vessels, before the mineral, of which he had brought shiploads, was proved to be worthless. Frobisher reached the mouth of Hudson's Straits; but delayed there, and the season drove his fleet back to England.

In 1585, Capt. John Davis, with two vessels, the Sunshine and Moonshine, sailed in search of the N. W. passage, and discovered the straits which bear his name, leading into Baffin's Bay: but he went no farther than that Bay, although he made a second and a third voyage. In 1610, Capt. Henry Hudson, who had previously discovered the Hudson River, was sent in search of a N. W passage, and not only passed through the straits but sailed down the eastern coast of the Bay which bears his name, and wintered there. The next summer, when proceeding northward to make farther discoveries, he was seized by his mutinous crew, and set adrift in an open boat, with one of his friends and a few sick sailors. The ship returned to England in the greatest distress; but Hudson was never heard of more.

In 1612, Capt. Thomas Button, sent on the same enterprise, discovered Southampton Island, and reached the western coast of Hudson's Bay, which Bay had previously been supposed to be a part of the Pacific Ocean. In 1616, Capt Wm. Baffin was sent to seek a more northern route, and not only discovered the Bay which bears his name, but sailed to Smith's Sound and Lancaster Sound, at its northern and northwestern extremities. In 1631, Capts. Fox and James were sent to explore Hudson's Bay. Fox explored the northern part, including Fox's channel; and James the southern, which from him was called James's Bay. A century now elapsed without any further important discoveries in this direction. In 1719, Messrs. Knight and Barlow were sent exploring; but they never returned; and it has since been ascertained that they were wrecked and perished on Marble Island. In 1741 Capt. Middleton discovered Wager Inlet and Repulse Bay, which now appears to be the south shore of Melville Peninsula. At length the spirit of enterprise was revived; and in 1818, Capt. John Ross was sent in the Isabella, accompanied by Lieutenant Parry in the Alexander, to attempt farther discoveries. They penetrated but a little way into Lancaster Sound, when, seeing land ahead, Capt. Ross saw fit to return. But in 1819, Lieutenant Parry was sent again with the Hecla and Griper, and passing through Lancaster Sound, discovered the North Georgian Islands, including Melville Island, where he was obliged to winter. The ice preventing much further progress westward, he returned in the following summer; having reached the longitude of 110° West, and thereby gained a prize of £5000 for himself and his crew. Encouraged by this success, Capt. Parry and Lyon sailed again, in 1821, with the Fury and Hecla, to explore a northern passage by way of Hudson's Bay. They sailed through Fox's channel, around the north coast of Southampton Island to Repulse Bay, and wintered in that neighborhood. The next summer, they advanced to the N. coast of Melville Peninsula, and discovered the strait of the Fury and Hecla; but their progress was again arrested by the ice, and they were compelled to winter at Igloolik. The third summer proving unusually cold and unfavorable, they were simply able to effect their return to England. In 1824, Capt. Parry made a third voyage with the same ships, by way of Lancaster Sound. But after wintering at Port Bowen, the Fury was wrecked by the ice, and the Hecla returned without making any further discoveries.

Meanwhile, on the northern coast of North America, the Polar Sea was first reached at the mouth of Coppermine River, in the year 1771, by Samuel Hearne, an English traveller, in the service of the Hudson's Bay Company. (Enc. Am. IX. 322, and Morse's Atlas.) In the year 1789, Sir Alexander Mackenzie, a Canadian merchant, sailed from Slave Lake down the River which bears his name, and discovered another point of the Frozen Sea, to the west of that seen by Hearne. He was the first traveller who crossed the Rocky Mountains and reached the Pacific by land. In 1821, Capt. Franklin reached the Coppermine River, and explored a part of the northern coast, intermediate between Hearne's discovery and Mackenzie's; and in 1826, he explored the coast westward to Return Reef, (148° 38m W. longitude) while another party, under Dr. Richardson, at the same time explored the coast eastward from Mackenzie's to Coppermine River. In the same year, 1825, Capt. Beechey was sent, in the Blossom, to penetrate the Polar Sea by way of Behring's Straits; which he effected, and sailed as far as Point Barrow; where he waited some time for Capt. Franklin, and then returned. It was reserved for Mr. George Simpson, (Dease and Simpson,) to connect the discoveries of Franklin and Beechey; which was done in the summer of 1837, by partly dragging their boats, and partly sailing from the west mouth of Mackenzie's River to point Barrow, reached by Beechey. And in 1839, Mr. Simpson explored the coast eastward, from Coppermine (or Richardson's) River, to Great Fish River, discovered by Capt. Back, when he was sent in quest of Capt. Ross. In 1829, Capt. Ross, now Sir John Ross, had again penetrated Lancaster Sound, and sailed down Prince Regent's Inlet to the Gulf of Boothia; but he also lost his vessel, the Victora, and was unable to return to England until 1833, after having been given up for lost. In 1847, Dr. John Rae explored the southern extremity of Prince Regent's Inlet, and proved, as Sir John Ross had maintained, that Boothia Felix is a peninsula, belonging to the main continent of N. America, being united to it by a very narrow isthmus. On the 19th of May, 1845, Sir John Franklin, in command of the Erebus, and Capt. Crozier, in the Terror, set sail from England, to attempt a northern passage, through Lancaster Sound, to Behring's Strait and the Pacific; but although Capt. Ross was sent in search of them in 1849, and various others have since been sent, they have not yet been definitely heard from.——It may be interesting to add, that, in 1827, Capt. Parry made a direct attempt to reach the north pole by means of light boats, capable either of sailing or of being dragged over the ice. He made slow progress, however, owing to the ice drifting southward; and returned after reaching the latitude of 82 dg. 45 m. 15s. N., in longitude 19 dg. 25 m. East. (Enc. Am. IX. 327.

To be continued.

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In the City of New-York, and its vicinity.

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Macurdy, Rev. David H., Van Vorst.
Moore, Rev. Jacob D. L., Hoboken.

REPORT FOR MAY, of the New York Life Insurance Company, 106 Broadway. This institution during the month of May, 1851, has issued One Hundred and Thirteen policies, viz:

To Merchants	43	To Manufacturers	6
Lawyers	7	Mechanics	11
Clerks	8	Agents	6
Farmers	5	Clergymen	7
Ladies	1	Machinists	
Physicians	3	Public Officers	6
Hotel Keepers	2	Others	8
	66		44
			68
Total for the month,			113
Whole number of policies issued by the Company,			7078

Accumulated capital, January 1st, 1851,

$354,755,

which is principally invested in New York and United States Stocks.

Dividends are declared annually on all policies issued for the whole term of life, and have always been 50 or 40 per cent.

PLINY FREEMAN, Actuary.
MORRIS FRANKLIN, President.
C. K. Bogert, M.D.; George Wilkes, M.D., Medical Examiners.

WHAT IS ROMANISM?—Purchasers of the first numbers of this Book, can obtain the concluding ten numbers, (on Image Worship) bound togethe in muslin, at No. 20 John-st., price 31cts. No Parish or Sunday School Library should be without this comprehensive Manuel of Romish Errors and Practices. The whole XXVI. numbers in one volume, price 75cts., in muslin can be had at the same place.

PURE WINE FOR SACRAMENTAL USE.

WINE, whatever may be its quality, sweet or dry, strong or weak, white or red, if it be the juice of the grape alone, after due fermentation, without the admixture of brandy, is what may be properly termed PURE JUICE.

To meet the difficulty stated to exist with regard to procuring such wine for this purpose, the subscriber has made arrangements by which he is at all times prepared to supply it in any quantity required, whether in cask or bottle. The descriptions suited for COMMUNION use, is Madeira or Malmsey, the former is dry, and the latter sweet.

WINE FOR MEDICINAL PURPOSES.

It may not be out of place to remark, that all wines for this purpose, should be of the best kind, perfectly mature, free from acidity, and not too old. The stimulating and some of the vinous properties most desired in such cases, will have been deprived of a part of their activity in case the wine is extremely old. Port, Sherry and Madeira are considered the most suitable for this purpose.

The smallest quantity can be sent with perfect safety to the most distant parts of the Union.

THOMAS McMULLEN,
June 21–3m 10 Wall street, N.Y.

ECCLESIASTICAL LAWS OF THE PROTESTANT EPISCOPAL CHURCH.

STANFORD & SWORDS Publish a Treatise on the Law of the Protestant Episcopal Church in the United States, by Murray Hoffman, Esq; cloth, 8vo $2.

"As an authority in all motters appertaining to Ecclesiastical law and church discipline, this book may be entitled to rank among the foremost. It abounds with historical and legal facts put forth with great lucidity of reasoning. Its popularity is evidenced in its extensive circulation and favorable reception among the clergy, legal profession, and laity.

STANFORD & SWORDS,
Church Publishing House,
137 Broadway

A LADY, well qualified and long accustomed to teach young ladies, and who can furnish references of the first respectability, wishes to obtain a situation as Governess. A home in a family of sound church principles, of more importance than a large salary. Address "Freeman," at this office. June 21–3t

DOMESTIC SERVANTS. "Employers' and Servants' Protective Agency." The superintendent of the above Institution is desirous of making known to the Clergy and its Patron's generally, that the Office is removed from 66 Walker Street to the New York Public School Society's Building, 148 Grand street, 2d Block east of Broadway. The object of this Institution is to supply Private Families with good and efficient Servants, having testimonials properly ascertained and certified. jne

CEMETERY OF THE EVERGREENS.

THE Trustees of this new Cemetery give notide that they have prepared for interments a part of their extensive grounds situated at the head of Bushwick Avenue, a few rods north of the Toll Gate, on the Jamaica Turnpike, directly east from Brooklyn, and about three miles from Peck Slip Ferry, at Williamsburgh.

The Association has been organized under the General Act of 1847—"To Incorporate Rural Cemeteries." A map of the grounds now offered for sale, has been placed on the file in the Clerk's office.

The lodge and gateway, tasteful and massive stone structures, lie a short distance to the left of Division Avenue When the visitor has once entered the high rustic enclosure to the grounds, the variety of woodland and lawn, the winding avenues, the chapel, (a structure in the Norman style with a tower of 80 feet) the lakes and the ocean, constitute some of the striking features of the place.

Application for lots, or information, may be made to the General Agent at the Office in the Freeman Buildings, opposite the City Hall, Brooklyn, or to Charles Henry, Agent, 290 Broadway, second door north of "Stewarts," or H. Payson, Peck Slip Ferry, Williamsburgh.

Trustees—Hon Luther Bradish, Hon Edward Copland, Wm B Crosby, Esq. Hon Samuel E Johnson, A P Cumings, Rosewell Graves, Henry L Cothral.

Officers—Hon Luther Bradish, President; Hon Edward Copland, Vice President; Wm B Crosby, Vice President; Newell Woolsey, Treasurer; Roswell Graves, Topographer; A J Downing, Rural Architect; William C Prime, Counsel; George Hall, General Agent.

Chaplains—Rev Gardiner Spring, DD; Rev N Bangs, D D; Rev Thomas Dewitt, DD; Rev Samuel H Cox, DD; Rev Spencer H Cone, DD; Samuel R Johnson, DD.

Published and for sale by

THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION, Depository No. 20 John street, New York:

BOOKS OF INSTRUCTION,

Union Primer	per hundred,	$2 00
Prot. Epis. Sunday School Book, No. 1	"	1 25
" " " No. 2	"	1 50
" " " No. 3	"	1 75
" " " No. 4	"	3 50
Questions on the Sunday School Books	"	4 00
Catechism No. 1, (Scripture Catechism)	"	1 25
Catechism No. 2, (Catechism broken into short questions and answers)	"	2 00
Catechism No. 3, Catechism enlarged by Bp. Hobart, stiff covers	"	6 00
Catechism No. 4, (Catechism of the History of our Lord and Saviour Jesus Christ,)	"	4 00
Beaven's Help to Catechizing	"	6 00
Lloyd's Catechism on the Evidences of the Bible	"	2 50
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Collects from the Prayer Book	"	1 50
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Manual of Oral Instruction upon the Bible	"	2 00
The History of our Blessed Lord, in Easy Verse	"	6 00
Bible Companion, vol. 1, Old Testament	"	18 00
" " 2, New	"	20 00
Quest. on St. Matthew, part 1, stiff cov.	"	6 00
" " 2, "	"	6 00
" " 3, "	"	6 00
Questions on the Acts, 1,	"	6 00
" 2, "	"	6 00
" 3, "	"	5 00

NEW BOOKS OF INSTRUCTION:

"QUESTIONS ON THE BOOK OF GENESIS," Parts I. II. Price $6 per hundred each.

These Questions are found to give very general satisfaction. They are recommended by several of our Bishops who have examined them. The series is to be continued, and will be followed by "Questions on the Book of Exodus."

THE CHURCH CATECHISM SIMPLIFIED BY QUESTION AND ANSWER; by a Member of the Diocese of South Carolina. Price $3 per hundred.

In its adaptation to the simplest minds, this book is believed to have no superior among the Catechetical books now in use.

SCRIPTURE READING LESSONS FOR YOUNG CHILDREN, Part I. $5, Part II. $6, Part III. $5 per hundred, or the three parts in one volume, half morocco, at $25 per hundred.

"These pages are intended to teach children about Jesus Christ. To do this it was necessary to give a short account of man's creation in innocence, and of his fall into sin. For, without knowing something of these, the coming of the Saviour cannot be understood. And this seems to be the due order for instructing Christian Children: who may then afterwards be taken back, with far more profit, to the whole stream of the Old Testament history. Since there are already other works with various titles, the aim of which differed little from this, it is, perhaps, necessary to say in a single word what seems to be the distinguishing feature of these pages. It is, then, the combination of simplicity with reverence. Many Parents have felt a grievous lack of this union in the works here referred to. Indeed no excellence is of more rare attainment than the power of speaking simply, and yet with due reverence. It is so easy to strip these great truths of their mystery, whilst we intend only to remove their needless difficulty. To this danger all representations of the childhood of our Blessed Lord are especially exposed. Children should feel that He was truly a child; as truly as they are children; but they must feel, at the same time, that He was the very Son of God; and this they will not do, if the veil which God's word has drawn over that childhood is rudely drawn aside. The great difference between the faith of Children and adult Christians is, that the one is more implicit, the other, more ascertained. The faithful child has probably quite as true a notion of the unfathomable mysteries of the Christian revelation as the reasoning man. Only the child cannot define what he believes; he cannot mark out the distinctions between his faith, and error; he has not ascertained the proportions and lineaments of the truth which is within him. This, therefore, may suggest to us, how to instruct Children with simplicity, and yet with reverence. It must not be by speaking of the Holy Child Jesus, as if He were only a very Holy Child; for this will rob Children of their implicit, undefined perception, that He was truly a Child, and yet was far, far more than any Child: but it must be by casting off those distinctions, guards, and refinements which unbelief and false doctrine have made needful for the adult, but which it is one blessedness of their age not to need; and so bringing back the tone of statement to that of the most primitive times, when yet creeds and confessions were not, and were not needed in the Church; when there was a blessed freedom of statement, because there was a perfect simplicity of belief. The Teacher's aim will be, not to remove, by familiar explanations, difficulties which he thinks will rise in the Child's mind, but to remove from his own statements all those parts which are the necessary results of those heresies and false doctrines which, amongst perverse men, have grown out of those difficulties. His aim will be, not to simplify the Gospel statements, and so explain difficulties, but to bring back the common statements of the day to the old standard of Gospel simplicity. Thus, for example, this true rule of Christian teaching will give the statements of Scripture concerning our blessed Lord's Godhead and Manhood, each in their fulness; not supposing that familiar explanation will remove their difficulty, but trusting to the brooding of the Spirit, over the nature God has given to the Child, for the power it needs to receive, as it ought, the truth in each of these mysteries.

For this purpose, it would seem to be the great rule that as to these deep things the very language of God's Word should be used. This, therefore, has, as far as possible, been done in the following pages. And further, perhaps we may say, that the next great security is to be found in the instruction being that actually given by a Christian Mother to her own Children. For no studied attempt to produce this result, no forced effort to place the mind in the attitude of such an instructor, can give as good a promise of success, as that afforded by the secret instincts of the new life in such a heart. To none else can those words of deepest wisdom as literally apply. Little children, "I have fed you with milk, and not with meat."

That security is to be found in these pages. They contain the words of one, who, out of the sacred fountains of a Christian Mother's love, has drawn forth, day by day, their portion of her own little ones. May that God whose "revealed Word" belongs by His "Gracious gift to us and to our Children for ever," so give His blessing to this book, that it may help to bring manyy a yound heart to Him, who suffers the little Children to come unto Him, and forbids them not.

"Evidences of Natural and Revealed Religion," also, the Doctrines and Institutions of Christianity; by the author of 'Reasons why I am a Churchman,' half morocco, $30 per hundred.

"To the kindness of the Executive Committee of the General Protestant Episcopal Sunday-School Union in New York, are we indebted for this excellent little book, for which we return them our best thanks.

The only hesitation which we feel in speaking of it, arises from the consciousness of our inability to speak in terms of sufficient commendation of so admirable and so needful an addition to our educational library.

We congratulate all who think with us, that religious education is paramount to all other, and that a child should not be left to grope his way in the dark to the Truth; that in this volume they are at length supplied with an aid at once short and full—short, but not so short as to be superficial; full, but not so full to be tedious—one, which is in every respect calculated to attract and to edify, presenting in its clearness and truthfulness the happiest combination which we have yet seen, for making of the young disciple a willing and an understanding learner.

That which adds greatly to the value of this little book is, that, besides a careful investigation of each branch of evidence, there runs throughout a vein of piety, which will teach the heart while the head is being stored with rich materials for future meditation, as well as for present instruction."

* * * * * * *

"Heartily do we wish Book, Author and Student, God speed."—[*The Church, Toronto Paper.*

PERIODICAL.

THE CHILDREN'S MAGAZINE, monthly publication, 24 pages, 18 mo; single, 25 cents per annum and 50 copies for $10; payable in advance.

☞ Address all orders for Books, and all remittances to DANIEL DANA, Jr., Agent.
Church Depository, 20 John St.

CHURCH, PARLOR, AND CHURCH BARREL ORGANS.

THE subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches, where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city; he has been awarded the first premiums, viz: Gold and Silver Medals, for the best organs exhibited.

GEORGE JARDINE,
548 Pearl Street, near the City Hospital, Broadway, established 16 years.

N. B—Powerful and sweet-toned Church Organs, from $300 upwards.

CHURCH ORGANS.

FOR SALE at H. A. LEAMAN'S Organ manufactory, 214 Bleeker street, cor. Cottage Place.

One 8 stop organ with swell shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.

One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high, 5 feet 6 inches wide.

Organs from two to 12 stops always in a state of forwardness.

Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Chorusses, and Anthems.

N. B.—The subscriber having had thirty years experience in his profession pledges himself to supply organs equal if not superior to any other establishment and at fair prices.

April 20, 1850—tf

ORGANS.

CHURCH ORGANS for sale. 2 of 8 stop Gothic cases, 11 feet high, 6 feet front, 4 feet deep, general swell with Pedals. One of 6 Stops, Gothic case, 9 feet 6 inches high, 3 feet 6 inches deep, 5 feet front, general swell, imitation oak. One 5 Stops, Gothic case general swell, 9 feet high, 5 feet 6 inches front, three feet deep. The above Organs are offered at a very low price, for cash. Those wishing to purchase, or contemplate having Organs, can have them built on reasonable terms, and of a superior tone and workmanship.

WM. H. DAVIS, Organ Builder,
Nov 9–tf 67 McDougal st.

H. PILCHER & SON,
ORGAN BUILDERS, NEWARK, NEW JERSEY.

FEEL grateful for the very liberal patronage they have received, and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.

Manufactory, foot of Centre-st., near Centre-st. Depot.
Newark, March 14, 1851. tf

GRACE CHURCH, BROOKLYN HEIGHTS.

FOR SALE, Scrip for Five Hundred Dollars, receivable for Pew or Pews in said Church, will be sold at a discount, and the proceeds appropriated to the charities of the Church. Enquire of S. N. Burrill, corner of Montague Place and Court-st, Brooklyn.
Mar—tf

BOARDING SCHOOL FOR BOYS.

ON Monday, the 5th of May next, the Rev. Wm. W Olssen, A. M., will open a Boarding School for Boys in the town of Scarsdale, Westchester county, N. Y. The place is of easy access from New York city, being a distance of one hour and a half by the Harlem railroad.

For circulars containing particulars as to terms, &c., application may be made to the Principal at Scarsdale, or at the Churchman office, No. 12 John st., or D. Appleton & Co., 200 Broadway. April 19–tf

BOOK OF COMMON PRAYER. The attention of the public is invited to the new and elegant editions of the Prayer Book lately issued from our own press These conditions combine great accuracy, with beauty of typography and binding, never before equalled. What has long been a desideratum, we have at length accomplished in these editions—large and readable type compressed into a small portable volume. Many of the edition are put up in a new style of flexible binding, introduced by us, which needs only to be seen to obtain the preference over all others, while others again are furnished in the massive and gorgeous style of past ages, combining great durability with extreme beauty.

We have also lately issued a folio edition, suited for the reading desk, which will be found the most elegant for that purpose, yet issued in this country. It can be had in every variety of binding.

STANFORD & SWORDS,
Church Publishing House,
1y 139 Broadway.

CHURCH BELLS.

AN experience of thirty years, has given the subscriber an opportunity of ascertaining the various combinations of metals, and the degree of heat requisite for securing the greatest solidity, strength, and most melodious tones, and has enabled him to secure for his Bells, the highest awards of the New York State Agricultural Society and American Institute, for several years past. The Trinity Chimes of New York, were completed at his Foundry, as were also cast, Chimes for New Orleans, Kingston, C. W., and several others, and the Fire Alarm Bells of New York, the largest ever cast in this country; Church, Factory, and Steamboat Bells, constantly on hand, and Peals of Bells cast to order. These Bells are hung with improved Iron Yokes, and Springs are attached to act on the clapper, which very much prolongs the sound; and they may also be turned in the Yoke, which brings the blow of the clapper in a new place, and lessens the danger of their breaking. Hangings complete (including Yoke, Frame and Wheel,) furnished if desired.

THEODOLITES, and all kinds of Levelling and Surveying Instruments on hand, and made to order,

ANDREW MENEELY.
West Troy, Jan 1, 1851.

CLERICAL SPENCERS. These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.

NELSON JARVIS, Clerical Tailor.
March 30, 1850–tf No. 120 Bleeker st. cor Wooster st.

CENTRAL NEW YORK INSTITUTE.

FAMILY SCHOOL FOR BOYS This Institution is situated in the village of New Hartford, Oneida Co., about three miles from Utica. The Academic year commences on the 1st of September, and closes the last of June.

Terms—$150 per annum, payable in advance; one-half upon admission, and the other half at the end of five mos. For particulars inquire of the rector or his associates.

Rev. M. MOODY, Rector.
Rev. E. PUNDERSON, Assoc. Rector.

REFERENCES.

Rt. Rev. W. H. DeLancey, DD., L. L. D., Geneva; Rt. Rev. T. C Brownell, D.D, D. L. L., Hartford, Ct.; Rev. S. F. Jarvis, D.D., L.L., Middletown, Ct.; Rev. B. Hale, D.D., President Geneva College; Rev. J. Williams, D. D. President Trinity College; Rev. P. A. Proal, D.D., Utica; Rev. S. R. Johnson, D.D., Brooklyn, New York.
March 1—tf

ACCUMULATED FUND $1,082,618 08.

STATEMENT OF THE
"Mutual Benefit Life Insurance Co.,"
August 11, 1850.

Balance January 1st, 1850		$935,991 90
Deduct for losses then unpaid		40,350 06
		895,644 96
Received for premiums to Aug. 1, 1850	$281,808 20	
" " interest " "	29,581 36	
	311,389 56	
Paid losses, expenses, and for purchased policies	$81,581 75	
Paid on dividends, 1847 and 1848, and interest do	39,834 69–124,416 44	—186,973 12
Nett accumulated fund,		1,082,618 09
ASSETS.		
Cash on hand	6,941 34	
Bonds and mortgages	375,889 45	
Real estate	16,968 11	
Premium notes drawing 6 per ct. interest, secured by policies	664,043 47	
Loans on scrip	6,015 01	
Paid at agencies, and in course of transmission	12,760 70	
		1,082,618 09

ROBERT L. PATTERSON, President,
BENJ'N C. MILLER, Secretary,
JOS. L. LORD, Agent, New York.
Sept 7, 1850.

CLERICAL TAILOR.

NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster street.

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely,) "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles, 'to wit'—

Clerical Frock Coats,
" *Waist* " *or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist, (taken under the coat, and over the vest,) together with a full description of the form, namely, whether the figure is erect or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.

April 16, 1850—tf

ORGANS.

HENRY ERBEN, 172 CENTRE ST., has constantly on hand *Church and Parlor Organs* of Gothic and Grecian designs, of the following descriptions:

No. 1.—A Swell Organ, with 12 Stops and two octaves of Pedals from 12 to 16 feet high, 10 feet 6 inches wide, 6 feet deep.

No. 2—A Swell Organ, with 10 stops, and one and a half octaves of Pedal Keys from 10 to 13 feet high, 8 feet wide, 5 feet deep.

No. 3—A Swell Organ, with 8 stops, 9 feet 6 inches high, 5 feet 9 inches wide, 3 feet 6 inches deep.

No 4—A Swell Organ, with 4 stops. 8 feet 6 inches high, 5 feet 4 inches wide, 2 feet 8 inches deep.

A large Grecian Mahogany-cased Organ, with 22 stops, two setts of keys and two octaves of Pedals, 21 feet 4 inchs high, 14 feet 3 inches wide, 8 feet deep.

A large Grecian Organ in a black walnut case, with stops, two setts of keys, and two octaves of Pedals 18 feet 1 inch high, 12 feet 2 inches wide, 7 feet 6 inches deep.

Parlor Organs, with 3 stops, 6 feet 6 inches high, 3 feet 10 inches wide, 2 feet 3 inches deep.

For further particulars, enquire at the Manufactory.
New York, August 4, 1849.

ST. MATTHEW'S HALL,
PORT COLDEN, WARREN COUNTY, N. J.

THE FIFTEENTH SESSION of this English and Classical Institution, will commence on the first of May. It is strictly a Church school for boys, conducted on the family principle, the pupils being permitted to associate and mingle with the Rector, his family and teachers, as his own children; and particular attention is given to their physical and *moral*, as well as to their intellectual improvement. It is located in the retired village of Port Colden, among the mountains of New Jersey, and the situation is pleasant and healthy, enjoying the salubrity of pure mountain air. The number of pupils is limited to *thirty*, who receive constant supervision both in and out of the school room.

Parents and guardians who desire retirement, a healthy situation, and faithful superintendence, in placing their sons and wards at school, will find this Institution to meet their views.

The terms for Tuition, Board, washing and mending, are $85 per session of *five* months; but pupils are received at any period, and charged from the time of entering. Books and Stationery, French, German, Music, Drawing and Painting, at extra charges.

For further information or entrance, early application should be made to the
tf REV. P. L. JAQUES, Rector.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

THE objects of this society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger, and destitute of our own household of faith, and to other benevolent purposes.

Every clergyman of the Protestant Episcopal Church, residing in New York, and approving the objects of the society, may become a Counselor thereof, upon signifying his wish to the President. Any clergyman wishing to participate in all the benefits of the society, is (if not over 55 years of age) entitled thereto upon making known his desire to the President, and upon the payment of the prescribed fee and dues.

Every Layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the society, upon application, if a resident of New York, and not under 18 nor over 55 years of age.

Officers for 1851:

President:
JOHN T. ADAMS, 87 Wall street.

Vice-Presidents:
ISAAC F. COX, 30 South William street.
ISAAC FRYER, 271 Pearl street.

Corresponding Secretary:
CHRISTOPHER S. BOURNE, 52 Wall street.

Treasurer;
THOMAS P. CUMMINGS, 74 Beaver street.

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Counselors:

Rev. W A Mulenburgh, DD
B I Haight, DD
H J Whitehouse, DD
Charles H Halsey
Rev. T H Taylor, DD
J H Price, DD
Gregory T Bedell
Benjamin Evans

Pamphlets containing the Constitution, By-Laws, &c., of the society, may be obtained of any of its officers or members. Parties out of the city, wishing Pamphlets, &c., are requested to address the Corresponding secretary. tf

FIRE INSURANCE.

BROOKLYN INSURANCE CO. Office No. 6 Merchants Exchange, Wall street, New York, and No. 43 Fulton street, Brooklyn.

This company has been in business a quarter of a century, and is one of the oldest in the United States. Having a full capital unimpaired and securely invested, they are enabled to afford the most satisfactory protection against loss or damage by fire on all descriptions of property, which they continue to ensure at the usual rates.

WILLIAM ELLSWORTH, President.

THE CHURCHMAN,

EDITED BY THE
REV. WILLIAM WALTON, A. M

Is published every Saturday, for the Proprietor, at No. 12 John Street, New York (up stairs).

It is now as it ever has been, since its establishment in 1831, devoted to the interests in every department of the Protestant Episcopal Church, and to this end sets forth, elucidates, and, when necessary, those principles and that policy, which have ever characterised the Diocese of NEW YORK, and by the Divine blessing on which that Diocese has been enabled to promote "THE UNITED INTERESTS OF THE GOSPEL AND THE CHURCH.

Communications and letters on business POST PAID to be addressed to the Editor, until further notice.

—TERMS.—

Three dollars a year, payable always in advance. No subscriptions received for less than six months; and none discontinued, unless arrearages are paid, except at the option of the proprietor.